

THE FOUR RAK'ATS BEFORE THE ISHA PRAYER: AN ASSESSMENT OF ITS LEGITIMACY



Shaykh Dr. Abul Hasan Hussain Ahmed

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PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrāhim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashāb al-Kirām). Indeed, Allah is most worthy of praise and supreme glorification!

In some of the books of Islamic jurisprudence (Fiqh) there is a mention of the performance of four rak'ats of Salah before the actual obligatory (Fard) four rak'ats of the Isha Salah. This specific number of rak'ats of Salah before the Isha has been designated as being a Sunna ghayr mu'akkada (a non-insisted Sunna) by some jurists (Fuqaha). Hence, it is not a practice that was consistently performed on a regular basis by the Holy Prophet (sallallahu alaihi wa sallam), but at intermittent occasions. Some works also mention this specific number to be mustahab (praiseworthy) to perform.

The well-known 9th century Muhaddith (scholar of Hadīth) and Faqih (jurist) known as **Imām Badrud-Dīn al-Ayni (d. 855 AH)** has briefly touched upon this in his work known as *Ramz al-Haqā'iq fī Sharh Kanz al-Daqā'iq*. He said¹:

House of Verification

و اما الاربع قبل العشا فليست بسنة لعدم المواظبة فكانت مستحبة فلهذا خير محمد بين الربع و
الركعتين و الاربع افضل لانه اكثر ثوابا و قيل الاربع قول ابي حنيفة و الركعتان قولهما و كذا
الكلام في الاربع التي بعده

Translation:

“As for the four (rak'ats) before Isha then it is not Sunna due to the absence of persistence [in its practice by the Prophet, sallallahu alaihi wa sallam], so it is

¹ The quote has been derived from the manuscript held in the Princeton University Yahuda section of the Garrett Arabic manuscripts collection (no. 1068, folio 27a)

praiseworthy (mustahab)², and that is why Muhammad (ibn al-Hasan al-Shaybāni) gave the option between [performing] four and two rak'ats, and four is more virtuous as it is more rewarding, and it is said that four (rak'ats) is the opinion of Abū Hanīfa, and two rak'ats is their³ opinion, and similarly the discussion about the four [rak'ats] after it (meaning the Fard of Isha).”

This is in keeping with the following well known Hadīth recorded by Imāms al-Bukhārī⁴ and Muslim⁵:

وعن عبد الله بن مغفل، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "بين كل أذانين صلاة، بين كل أذانين صلاة، بين كل أذانين صلاة" وقال في الثالثة: "لمن شاء" ((متفق عليه))

'Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "There is a Salah (prayer) between every Adhan and Iqamah; there is a Salah between every Adhan and Iqamah." (While saying the same for the) third time (he (ﷺ) added), "It is for him who desires (to perform it)." [Al-Bukhārī and Muslim].

One of the famous students of some of the Prophetic Companions (Sahaba) was Imām Sa'īd ibn Jubayr. He was declared to be a trustworthy and established jurist by al-Hāfiz ibn Hajar al-Asqalāni (d. 852 AH) in his *Taqrīb al-Tahdhīb*:

2278- سعيد ابن جبير الأسدي مولا هم الكوفي ثقة ثبت فقيه من الثالثة وروايته عن عائشة وأبي موسى ونحوهما مرسله قتل بين يدي الحجاج [دون المائة] سنة خمس وتسعين ولم يكمل الخمسين ع

One of his most prominent teachers was the Sahabi and Qur'anic exegete known as Abdullah ibn Abbās (radiallahu anhu). He was martyred in the year 95 AH due to the actions of the tyrannical figure known as Hajjāj ibn Yusuf.

The following narration has been attributed to Sa'īd ibn Jubayr by Imām Muhammad ibn Nasr al-Marwazi (d. 294 AH) in his work known as *Qiyām al-Layl*⁶:

وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ رَحِمَهُ اللَّهُ: «كَانُوا يَسْتَحِبُّونَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الْعِشَاءِ الْآخِرَةِ»

² Imām al-Ayni also mentioned it to be mustahab (praiseworthy) in his *Minhatus Sulūk fi Sharh Tuhfatul Mulūk* (p. 144). Imām Burhanud-Din al-Marghināni (d. 593 AH) also said it was mustahab to pray four rak'ats before Isha in his *Mukhtarāt al-Nawāzil* (1/341)

³ Meaning the two prominent students of Imām Abū Hanīfa: Imām Muhammad ibn al-Hasan al-Shaybāni and Imām Abū Yusuf

⁴ Sahīh al-Bukhārī (no. 627)

⁵ Sahīh Muslim (no. 838)

⁶ Quoted in *Mukhtasar Qiyām al-Layl lil-Marwazi* by Taqiud-Din al-Maqrīzī (p. 88)

Meaning:

“And from Sa’id ibn Jubayr, may Allah have mercy upon him: ‘They⁷ would consider it praiseworthy (to perform) four rak’ats before Isha (evening prayer).’”

The above work known as *Qiyām al-Layl* does not seem to be extant in our time but it has survived in the abridged (Mukhtasar) format produced by Shaykh Taqiud-Din Ahmed ibn Ali al-Maqrīzī (d. 845 AH). Many of the narrations in the original *Qiyām al-Layl* have had their chains of transmission detached in the Mukhtasar edition by al-Maqrīzī. Hence, the above narration has been presented without its full chain of transmission (sanad) by al-Maqrīzī, and thus it is not possible to stipulate the authenticity of the narration going back to Ibn Jubayr. If it was verified then Ibn Jubayr’s testimony would confirm that those in his time from amongst the Prophetic Companions or their disciples (Tabi’in) would deem it praiseworthy (mustahab) to perform four rak’ats before Isha if one desired to do so.

In one of the earlier books of jurisprudence utilised by the Hanafi School of law (Madhhab) known as *Sharh Mukhtasar al-Karkhi*, which is a commentary by **Imām Abūl Hasan Ahmed ibn Muhammad al-Quduri (d. 428 AH)** on the earlier and significantly authoritative work known as *Mukhtasar al-Karkhi*, compiled by **Imām Abūl Hasan Ubayullah ibn al-Hussain al-Karkhi (d. 340 AH)**, the position for four rak’ats before and after Isha has been mentioned. The commentary by al-Quduri has not been fully published as of yet and parts of it have been edited as part of doctoral dissertations.

Al-Quduri quoted al-Karkhi as saying:

قال وأربع قبل العشاء الاخيرة إن أحب ذلك، وأربع بعدها

Meaning: *“He said: Four rak’ats before Isha, indeed that is more preferable, and four (rak’ats) after it.”*

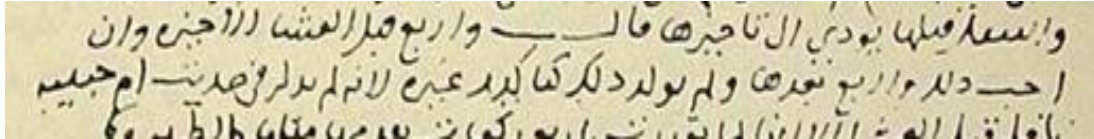
The above quote has been derived from three manuscript copies of the *Sharh Mukhtasar al-Karkhi*. The following images are from these manuscript copies with the name of the library collection:

- 1) The oldest copy of *Sharh Mukhtasar al-Karkhi* is the one held in the Suleymaniyye library in Istanbul, Turkey, under the Damad Ibrāhim Pasa collection (no. 563, folio 40b). It was scribed in the year 535AH by Muhammad ibn al Hasan ibn Abdullah ibn Fāris al-Mawsilī. The quote:

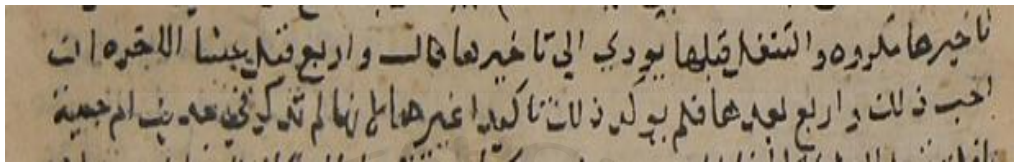
⁷ Meaning the Prophetic Companions (Sahaba) and their disciples (Tabi’in)



- 2) The copy held in the Veliuddin Effendi collection in Istanbul (no. 1226, 1/95a) which was scribed between 773 to 774AH:



- 3) The copy held in the Feyzullah Effendi collection in Istanbul (no. 804, 1/77b):



Al-Quduri has also mentioned the performance of four rak'ats before Isha in his famous work known as *Mukhtasar al-Quduri*⁸ by saying:

وأربعاً قبل العشاء وأربعاً بعدها وإن شاء ركعتين

Meaning:

"Four (rak'ats) before the Isha and four after it, and if one wishes two rak'ats."

As for the issue of performing four rak'ats before the Isha, then this is an issue that has perplexed some people in this era due to either complete renunciation of any specific evidences, not knowing of them, or its scarcity to the research scholars due to lack of source material.

In this monograph some narrations will be brought forth and their veracity examined in order to perceive if the four rak'ats before Isha may be performed in line with the Shari'a, and hence attain the blessings of being rewarded by the Almighty Lord of creation, Allah, subhanahu wa ta'ala.

⁸ P. 33

THE NARRATION OF THE SAHABI: ABDULLAH IBN ‘ĀMR IBN AL ‘ĀS (RA) ON FOUR RAK’ATS SALAH BEFORE THE ACTUAL ISHA PRAYER

The primary narration that shall be conferred initially is a narration from a notable Prophetic Companion known as Abdullah ibn ‘Āmr ibn al ‘Ās (radiallahu anhu). It was recorded in an early work detailing the background to a set number of Hadīth transmitters that may have had some form of acceptable or objectionable form of disparagement levelled against them (Jarh). This work is known as *Kitāb al-Du’afā*, and it was compiled by **Imām Abū Ja’far Muhammad ibn ‘Āmr ibn Musa ibn Hammād al-Uqayli (d. 322 AH)**.

As for the eminence of Abū Ja’far al-Uqayli as a transmitter of Hadīth then he was declared to be reliable (Thiqa) by al-Qādi Abūl Hasan ibn al-Qattān al-Fāsi (d. 628 AH), as recorded by al-Hāfiz Shamsud-Din al-Dhahabī (d. 748 AH) under the entry on al-Uqayli in his *Siyar a’lām an-Nubalā*.⁹

The presence of narrations in such a work dealing with those proffered to be weak narrators (du’afā) does not negate the possibility that the narration may still be considered to be authentic to the specialists of Hadīth. This is because such works do not usually mention a fully comprehensive and exhaustive list of all early Hadīth scholars (Muhaddithīn) who may have also agreed on the weakness of a specific narrator, or the converse, which is possible accreditation (Ta’dīl) of the same narrator at hand.

Al-Uqayli had even gone to the magnitude of incorporating some of those who are known to be reliable and famous in their own right as scholars of Hadīth in his *Kitāb al-Du’afā*.¹⁰

One such example is that of Imām Ali ibn al-Madīni (d. 234 AH), who was one of the famous teachers of Imām al-Bukhārī. Al-Madīni was an expert in the science dealing with Hadīth narrators (Ilm al-Rijāl) and hidden defects in Hadīth (Ilal al-Hadīth). Al-Uqayli listed him unnecessarily in his *Kitāb al-Du’afā*¹¹ when commencing his biography by saying:

⁹ See 15/238 (Mu’assasa al-Risala edition)

¹⁰ Other examples whereby al-Uqayli incorporated reliable narrators in his *Kitāb al-Du’afā* include his inclusion of (i) Azhar ibn Sa’d (see 1/381. No. 166, Sirsawi edition) who was declared to be Thiqa (trustworthy) by Ibn Hajar al-Asqalani in his *Taqrīb al-Tahdhīb* (no. 307), (ii) Sa’id ibn Abi Aruba (see 2/466, no. 590) who Ibn Hajar declared as a trustworthy preserver of Hadīth despite his relating mural type of narrations and getting confused (*Taqrīb al-Tahdhīb*, no. 2365), (iii) Isra’il ibn Yunus ibn Abi Ishāq al-Sabi’i (see 1/379, no. 165) who was declared Thiqa (trustworthy) by Ibn Hajar in his *Taqrīb al-Tahdhīb* (no. 401). Ibn Hajar also mentioned that the criticism on Isra’il has no hujja (valid evidence). (iv) Yusuf ibn Ishāq ibn Abi Ishāq al-Hamadani (see 6/435, no. 2086) who was declared to be Thiqa by Ibn Hajar in his *Taqrīb al-Tahdhīb* (no. 7856).

¹¹ 4/258, no. 1242 (Sirsawi edition)

جَنَحَ إِلَى ابْنِ أَبِي دُوَادٍ وَالْجَهْمِيَّةِ، وَحَدِيثُهُ مُسْتَقِيمٌ إِنْ شَاءَ اللَّهُ

Meaning: “He inclined towards Ibn Abi Du’ād¹² and the Jahmiyya¹³, and his Hadīth is sound if Allah wills.”

This was mentioned from al-Uqayli by al-Hāfiz al-Dhahabī (d. 748 AH) in his *Mīzan al-I’tidāl*¹⁴ under the entry for Ali ibn al-Madīni where al-Dhahabī censured al-Uqayli by saying later on¹⁵:

أَفَمَا لَكَ عَقْلٌ يَا عَقِيلِي، أَتَدْرِي فِيمَنْ تَتَكَلَّمُ

Meaning: “Have you no sense, O Uqayli? Do you know who you are speaking about?!”

The matter of judging the overall status of reliability or its converse for any given narrator is methodically achieved by collating as much of the known praise (Ta’dīl), and disparagement (Jarh) from a host of other books compiled by recognised experts on *Ilm al-Rijāl* (knowledge of the Hadīth transmitters), and it is subject to a form of personal reasoning (ijtihād) which may lead to a divergence of opinion in the final classification of a narrator, the overall authenticity of a chain of transmission (sanad), or its textual wording (matn).

Hence, the narrator who has been listed in the *Kitāb al-Du’afā* of al-Uqayli is not deemed to be spontaneously weak (da’eef) as there may possibly be further remarks about his status from the verdicts of other experts of Jarh and Ta’dīl. Nonetheless, the narration had not been known to many of the Muhaddithīn (Hadīth scholars) or Fuqaha (jurisprudents) of the past as it does not seem to have been mentioned by them in their works despite a host of previous major scholars knowing of al-Uqayli’s named work. This may be due to non-accessibility of the manuscript copies of al-Uqayli’s work to many scholars over the centuries. In our time the cataloguing and digitization of Arabic manuscripts by Allah’s permission has allowed researchers to seek out such works and locate hitherto overlooked narrations.

The narrator in question is known as **Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili** of Basra and he died in 187 AH.

The textual wording from the *Kitāb al-Du’afā* of al-Uqayli is as follows:

مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيُّ:

¹² He was the Mu’tazilite judge that lead the mihna (inquisition) of Imām Ahmed ibn Hanbal (d. 241 AH)

¹³ These were the followers of Jahm ibn Safwan who was a noted nullifier of the Attributes of Allah. He was executed in 128 AH

¹⁴ 3/138, no. 5874

¹⁵ *Mīzan al-I’tidāl* (3/140)

حدثني آدمُ، قال: سمعتُ البخاري، قال: محمد بن عبد الرحمن السَّهْمِي البَصْرِي البَاهِلِي، لا يُتَابَع
على روايته

ومن حديثه؛ ما حدثناه جدِّي، حدثنا مُسلم بن إبراهيم، حدثنا مُحمد بن عبد الرحمن السَّهْمِي،
حدثنا حُصَيْن بن عبد الرحمن، عن مُجاهد، عن عبد الله بن عمرو بن العاص، قال: **أربع ركعات قبل
العشاء الآخرة كقَدْرِهن من ليلة القَدْرِ.**

Translation:

Muhammad ibn Abdur Rahman al-Sahmi:

Ādam transmitted to me by saying: I heard al-Bukhārī say: Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili, his narration is not followed up.¹⁶

And from his Hadīth is what my grandfather¹⁷ transmitted to us: Muslim ibn Ibrāhīm transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi transmitted to us: Husayn ibn Abdur Rahman transmitted to us from Mujāhid, from Abdullah ibn ‘Āmr ibn al ‘Ās, who said: **"Four Rak'ats before the Isha (evening prayer) will be equivalent to four Rak'ats on the night of revelation (Laylat ul-Qadr)"**¹⁸

Reference to the printed editions:

There are several printed editions of the *Kitāb al-Du'afā* of al-Uqayli. The narration may be seen in the following editions of some of the printed copies currently available in the markets:

- i) Kitāb al-Du'afā (4/101-102, Darul Kutub al-Ilmiyya, 1984 CE) edited by Abdul Mu'ti Qal'aji
- ii) Kitāb al-Du'afā (4/1258-9, no. 1661, Dar al-Sami', 2000 CE) edited by Hamdi Abdal Majid al-Salafi
- iii) Kitāb al-Du'afā (5/322, no. 1664, Maktaba Dar Ibn Abbas, 2008 CE) edited by Mazin al-Sirsawi
- iv) Kitāb al-Du'afā (3/510-11, no. 1662, Dar al Ta'sil, 2013 CE), edited by Abū Yahya Haddad
- v) Kitāb al-Du'afā (4/132, no. 1664, Dar al Gharb al-Islami, 2015 CE), edited by Bashhār Awwād Ma'ruf and his son Muhammad

¹⁶ Meaning his narration is not supported by other transmitters. This point from Imām al-Bukhārī will be discussed in due course

¹⁷ He is Abū Khālīd Yazīd ibn Muḥammad ibn Hammād al-Uqayli (see the main text for further details)

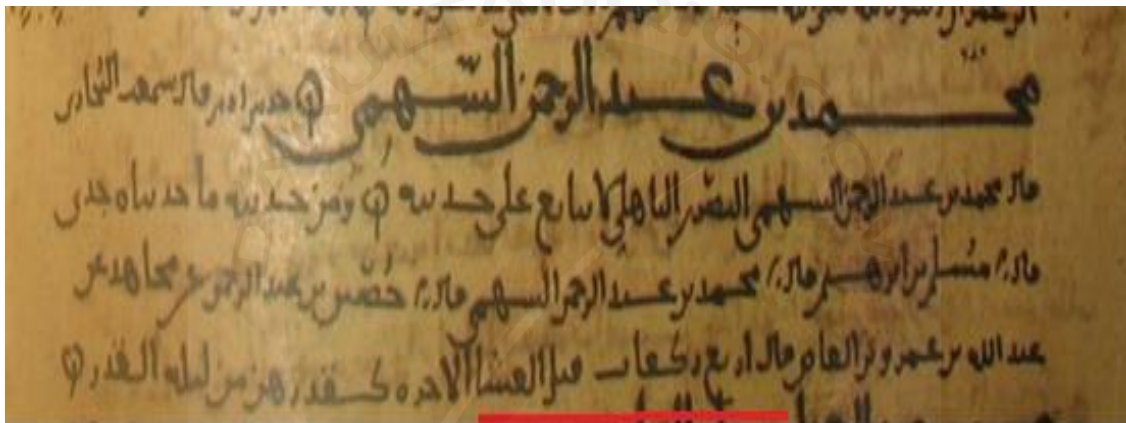
¹⁸ There is also a narration from Abdullah ibn Amr ibn al 'Ās mentioning the same reward for praying four rak'ats after the Isha prayer, as well as from Sahaba like A'isha, Abdullah ibn Mas'ud (may Allah be pleased with them all), as well as some narrations from the next generation after the Sahaba. These narrations are all recorded in the *Musannaf* of Ibn Abi Shayba (Dar al-Qibla, Jeddah, 1st edition, 2006, see 5/100, no. 7351-7357; edited by Shaykh Muhammad Awwāma of Madina)

Reference to a selection of handwritten manuscripts:

There are a number of handwritten manuscripts of al-Uqayli's Kitāb al-Du'afā. The above printed editions used some specific manuscripts in producing their respective printed recensions. None of the above printed editions used every single known manuscript acknowledged to exist in the world in this age while producing a publishable edition.

For the benefit of the investigative reader a number of manuscripts (makhtutāt) were consulted, and the following are the manuscripts which possess the narration at hand with their brief description and actual image page:

- 1) The oldest known manuscript is from al-Zawiyya al-Uthmaniyya in Tolga (Biska province), Algeria (al-Jazā'ir). This manuscript was scribed between the years 381-382 AH, which is around 60 years after the death of al-Uqayli. The narration is mentioned on folio 341a:



- 2) The second oldest manuscript is from the Zāhiriyya manuscript library in Damascus, Syria, and the manuscript was scribed before 414 AH as a page mentioned the text was heard by Abdur Rahman ibn Muhammad ibn Ishāq ibn Mandah (383-470 AH). It is stored under the reference number 1153 - Hadīth 362, as mentioned in *Fahris al Makhtutāt al-Arabiyya al-Mahfuza fī Maktaba al-Asad al-Wataniyya* (section on al-Hadīth al-Sharif, pp. 474-475) and *Tārīkh al-Turāth al-Arabi* (1/351) by Fu'ād Sezgin.

The narration was recorded on page 289:

حدثنا اسمعيل بن ابي جعفر عن عبد الرحمن بن عبد الله بن عيسى عن عمار بن عبد الله بن
 علي بن ابي طالب عن ابي بصير عن ابي جعفر عن ابي بصير عن ابي جعفر عن ابي بصير عن ابي جعفر
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- 3) The Chester Beatty library copy (no. 3783, folio 75b), Dublin. Ireland:

في بكرة يومئذ من غير كراهة باسناد جيد محمد بن عبد
 الرحمن السهمي بصري باهلي لا يتابع على حديثه عن عبد الله بن
 محمد بن العاص قال اربع ركعات قبل العشاء احدى ركعاته
 من ليلة القدر محمد بن عبد الرحمن ابو جابر الباصي مديني

This manuscript was said to be from the 8th Islamic century according to Fu'ād Sezgin in his *Tārīkh al-Turāth al-Arabi* (1/351), and it is a somewhat condensed edition in comparison to the two oldest copies mentioned above.

- 4) The nuskha (copy) of Muhammad ibn Yusuf al-Surati of India. This is another late copy dated 1349 AH. The narration was presented in the second volume, page 272 as follows:

محمد بن عبد الرحمن السهمي بصري باهلي لا يتابع على حديثه عن عبد الله بن
 محمد بن العاص قال اربع ركعات قبل العشاء احدى ركعاته
 من ليلة القدر محمد بن عبد الرحمن ابو جابر الباصي مديني

- 5) A manuscript from the Asafiya¹⁹ manuscript library (no. 19066) in Hyderabad, India, which was scribed by Muhammad ibn Yusuf Khan Tonki. This copy has also been based on the above Zāhiriyya manuscript. It too appears to be a late manuscript and it does not seem to mention a date for its completion. The narration was presented in the second volume, page 286:

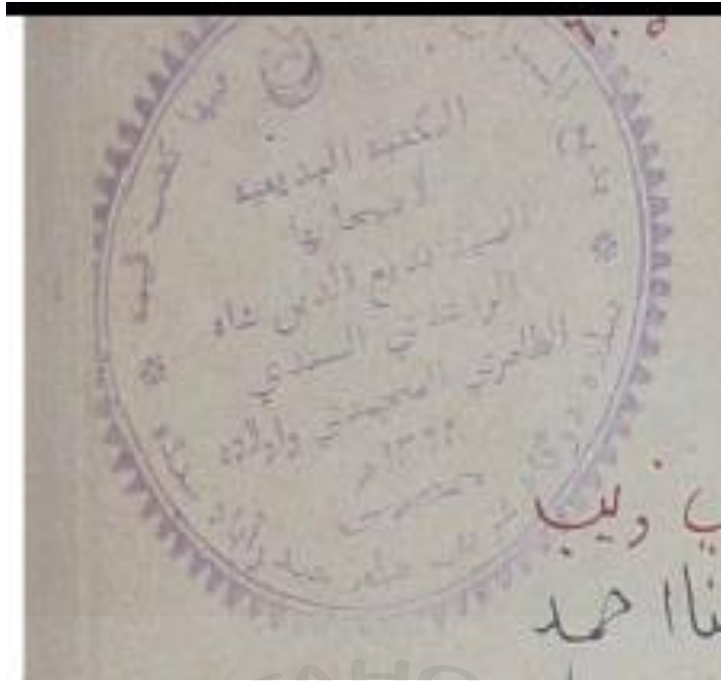
۲۸۶

محمد بن عبد الرحمن السهمي حدثني آدم قال سمعت ابنه قال قال محمد بن عبد الرحمن
السهمي البصري الباطلي لا يتابع على رواية، ومن حديثه ما حدثناه جدي حدثنا سلم
ابن ابراهيم حدثنا محمد بن عبد الرحمن السهمي حدثنا حصين بن عبد الرحمن عن مجاهد عن عيسى
ابن عمرو بن العاص قال اربع ركعات قبل العشاء الاخرة كعتة من لصلته القدر

- 6) The Rashidiyya library (also known as the Badi'iyā library) copy in Sind, Pakistan. This is a very late recension based on the above Zāhiriyya manuscript. This manuscript is in two volumes and it was scribed in the year 1347 AH (1928 CE) by Muhammad Sadiq al-Malih. The narration is found in the second volume, page 479.

The owner of this manuscript was the late Badiud-Din Sindi (d. 1996) whose seal was presented at the beginning and end of the manuscript, as well as other pages. What is noteworthy is that despite being antagonistic to following one of the four recognized Sunni Madhhabs (Hanafi, Maliki, Shafi'i and Hanbali), he has mentioned his affiliation to the literalist Zahiri School. Here is the seal (2/605):

¹⁹ In 1975 the manuscripts from the Asafiya collection were transferred to the Oriental Manuscripts Library and Research Institute (OMLRI) based in the Osmania University Campus, Hyderabad, India. More details may be discovered in 'A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India', by Omar Khālidi, MELA Notes, No. 75/76 (Fall 2002-Spring 2003), pp. 1-59

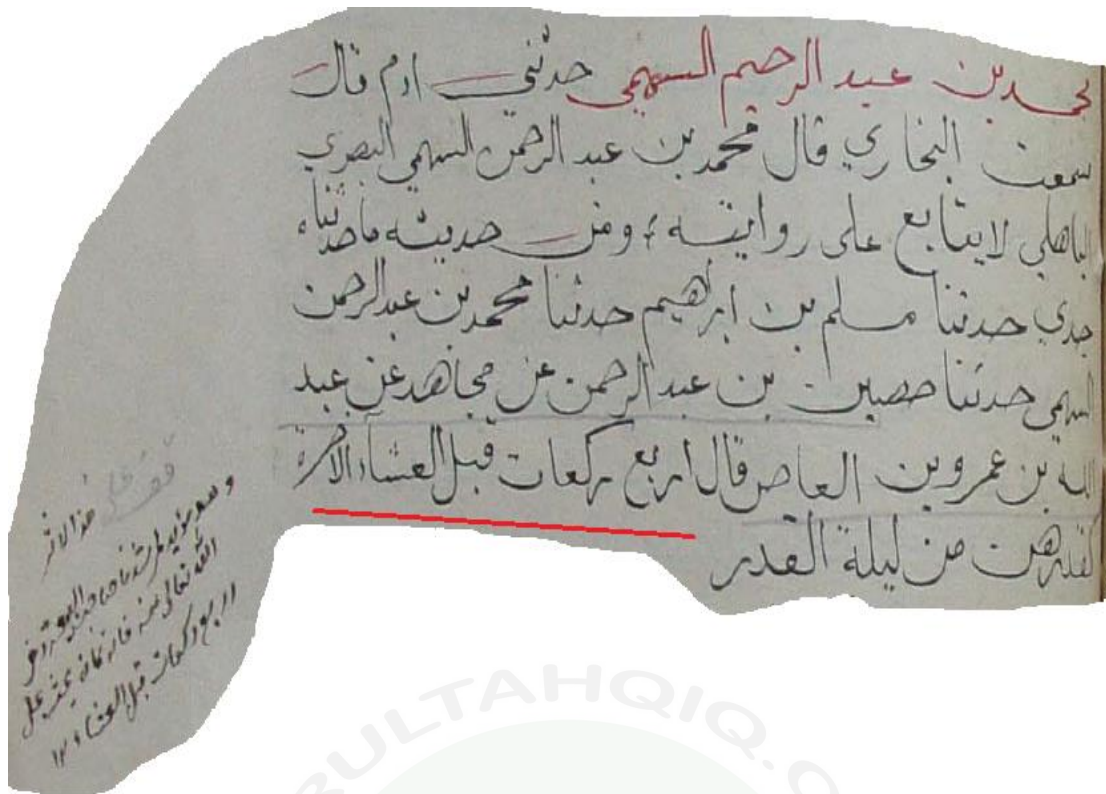


From another page (2/301) where it stated:

“[Al-Sayyid Badiud-Din Shah al-Rāshidi al-Sindi](#) [al-Zāhiri al-Muhammadi](#) and his sons, (dated as) 1362 AH...”



The narration itself is shown below with a particularly interesting comment in the margin:



On the left hand side the scribe or someone else who had possession of the manuscript wrote:

قف على هذا الأثر وهو مؤيد لمرشدنا صاحب البيعة رضي الله تعالى عنه فإنه كان يحث على أربع ركعات قبل العشاء، 12

Note, the figure 12 represents an abbreviation in Indian subcontinent manuscript terminology for the Arabic word – انتهى – which means “end of quote”

Translation:

“Take note at this narration for it supports our guide the possessor of allegiance, may Allah be pleased with him, as he would urge (praying) the four rak'ats before the Isha (prayer).” End of quote

This is a clear proof that someone had analysed the authenticity of the narration at hand and accepted it as a basis to perform four rak'ats before Isha.

An analysis of the sanad (chain of transmission):

The sanad presented by al-Uqayli was:

ومن حديثه؛ ما حدثناه جدي، حدثنا مسلم بن إبراهيم، حدثنا محمد بن عبد الرحمن السهمي، حدثنا حصيب بن عبد الرحمن، عن مجاهد، عن عبد الله بن عمرو بن العاص

Meaning:

And from his Hadīth is what my grandfather transmitted to us: Muslim ibn Ibrāhīm transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi transmitted to us: Husayn ibn Abdur Rahman transmitted to us from Mujāhid, from Abdullah ibn ‘Āmr ibn al ‘Ās

A look at the status of the sub narrators presented above:

1) Al-Uqayli’s grandfather

Al-Uqayli has narrated on the authority of his maternal grandfather in a great number of places in his Kitāb al-Du’afā. In the edition of Mazin al-Sirsawi he narrated from his grandfather directly on at least 100 occasions.²⁰ As for the actual name of his grandfather, then al-Uqayli named him under no. 1883 under the biography of Rajā Abū Yahya al-Harashi, as follows:

1883- حَدَّثَنَا جَدِّي, يَزِيدُ بْنُ مُحَمَّدٍ بْنِ حَمَادِ الْعُقَيْلِيِّ

Hence, the grandfather’s name was Yazīd ibn Muhammad ibn Hammād al-Uqayli. The fact that al-Uqayli heard from Yazīd ibn Muhammad has also been mentioned by al-Hāfiz Abū Ahmed al-Hākīm (d. 387 AH) in his *al-Asāmi wa al-Kuna* (no. 1128), as follows:

1128- أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَمْرٍو بْنِ مُوسَى الْعُقَيْلِيِّ الْمَكِّيِّ.

سمع محمد بن إسماعيل بن سالم الصائغ المكي وجده يزيد بن محمد بن حماد العقيلي.

Meaning:

“Abū Ja’far Muhammad ibn ‘Āmr ibn Musa al-Uqayli al-Makki, he heard (Hadīths) from Muhammad ibn Isma’il ibn Salim al-Sā’igh al-Makki and his grandfather, Yazīd ibn Muhammad ibn Hammād al-Uqayli.”

According to Ibn Mandah²¹ in his *Fath al-Bāb fi’l Kuna wa’l Alqāb*²² the paidonymic (kunya) of Yazīd ibn Muhammad ibn Hammād was Abū Khālīd. Hence, Abū Ja’far al-Uqayli’s grandfather’s full name was Abū Khālīd Yazīd ibn Muhammad ibn Hammād al-Uqayli.

²⁰ See the following numbers in the Sirsawi edition: 202, 357, 512, 588, 627, 957, 1041, 1144, 1175, 1313, 1336, 1337, 1338, 1344, 1382, 1392, 1428, 1449, 1578, 1825, 1883, 1946, 1974, 2006, 2033, 2038, 2251, 2270, 2276, 2334, 2400, 2501, 2548, 2605, 2799, 2965, 2994, 3155, 3282, 3388, 3441, 3609, 3610, 3794, 3818, 3852, 3853, 3881, 3924, 3944, 3963, 3999, 4039, 4199, 4242, 4288, 4328, 4369, 4441, 5526, 5566, 5661, 5823, 5847, 5859, 5876, 5888, 6009, 6053, 6057, 6066, 6096, 6248, 6360, 6448, 6597 and 6840

²¹ This is Abū Abdullah Muhammad ibn Ishāq ibn Muhammad ibn Yahya ibn Mandah (d. 395 AH)

²² See p. 291, no. 2526 (Maktaba al Kawthar edition)

Abū Hātim ibn Hibbān (d. 354 AH) mentioned Abū Khālid Yazīd ibn Muhammad ibn Hammād al-Uqayli in his *Kitāb al-Thiqāt*²³ (Book of Trustworthy narrators) when assessing the reliability of a narrator known as Mas'ūd ibn Masrūq as follows:

15938- مسعود بن مسروق.

من أهل المبارك.

يروي عن: إسماعيل بن جعفر.

روى عنه: أهل بلده لم أر في حديثه إلا ما يشبه حديث الثقات.

وقد روى عن مسعود هذا أبو خالد يزيد بن محمد بن حماد العقيلي الذي كان يقيم بمكة وكان.

أصله من أصبهان

Meaning:

“Mas'ūd ibn Masrūq, from the people of al-Mubarak. He related (Hadīth) from Ismā'il ibn Ja'far. The people of his land related from him, I have not seen in his Hadīth except that it resembles the Hadīth of the reliable narrators (of Hadīth).

*This was related about Mas'ūd by Abū Khālid Yazīd ibn Muhammad ibn Hammād al-Uqayli who was residing in Makka and his origin is from Asbahan.”*²⁴

The fact that Ibn Hibbān listed Mas'ūd ibn Masrūq as a reliable narrator is due to his acceptance of the verdict of Abū Khālid Yazīd ibn Muhammad al-Uqayli; which leads to the logical conclusion that Ibn Hibbān must have accepted Abū Khālid to be a reliable type of narrator.

As for the status of Yazīd ibn Muhammad as a reliable narrator then what is apparent is that the author, Abū Ja'far al-Uqayli, must have considered him to be reliable for he narrated on his authority in some 100 places, and he did not list him as a weak narrator in his *Kitāb al-Du'afā*. With regards to Yazīd ibn Muhammad, there appears to be a sparse amount of information available in our time from the early books detailing the biographical information on the early Hadīth narrators. Besides the postulation that al-Uqayli considered his grandfather to be reliable, another later scholar who made some form of Jarh (disparagement) and Ta'dīl (praise) on earlier Hadīth narrators was Abū Muhammad ibn Hazm (d. 456 AH).

Ibn Hazm al-Zāhiri has narrated via the route of Yazīd ibn Muhammad in his well-known *al-Muhalla* on some three occasions.²⁵ Ibn Hazm mentioned in the introduction to *al-Muhalla*.²⁶

²³ 9/191

²⁴ Also known as Isfahan in modern day Iran

²⁵ See the Dar al-Fikr edition: 7/169, 8/413 and 12/89

²⁶ 1/21 (Dar al-Fikr edition)

وَلْيَعْلَمْ مَنْ قَرَأَ كِتَابَنَا هَذَا أَنَّنَا لَمْ نَحْتَجْ إِلَّا بِخَيْرٍ صَحِيحٍ مِنْ رِوَايَةِ الثَّقَاتِ مُسْنَدٍ وَلَا خَالَفْنَا إِلَّا خَيْرًا
ضَعِيفًا فَبَيَّنَّا ضَعْفَهُ، أَوْ مَنَسُوخًا فَأَوْضَحْنَا نَسْخَهُ. وَمَا تَوَفَّقْنَا إِلَّا بِاللَّهِ تَعَالَى

Meaning:

“Let it be known for the one who reads this book of ours that we did not draw evidence except from *Sahīh* (authentic) narrations reported from **trustworthy narrators** (*thiqāt*) with connected chains, and we did not leave anything except that which is weak and having explained its weakness, or what is abrogated except that we explained its abrogation, and that our success is only from Allah the Exalted.”

Hence, Yazīd ibn Muhammad was considered to be a reliable (*thiqa*) narrator of Hadīth by Ibn Hazm, just as the supposition he was reliable (*thiqa*) to his grandson, Abū Ja’far al-Uqayli.

- 2) **Muslim ibn Ibrahim** (d. 222 AH) was the next narrator in the sanad. He was declared to be a trustworthy (*thiqa*) and reliable narrator (*ma’mun*) by al-Hāfiz ibn Hajar al-Asqalāni (d. 852 AH) in his *Taqrīb al-Tahdhīb*²⁷:

6616- مسلم ابن إبراهيم الأزدي الفراهيدي بالفاء أبو عمرو البصري ثقة مأمون مكثر عمي
بأخرة من صغار التاسعة مات سنة اثنتين وعشرين وهو أكبر شيخ لأبي داود ع

His narrations are found in all 6 books of Hadīth.

- 3) **Muhammad ibn Abdur Rahman al-Sahmi** was the third narrator in the sanad (chain of transmission). It was under his biography that al-Uqayli brought forth the narration for four rak’ats before Isha. It has been mentioned above that al-Uqayli mentioned the following about him:

“Muhammad ibn Abdur Rahman al-Sahmi:

Ādam transmitted to me by saying: I heard al-Bukhāri say: Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili, his narration is not followed up”

*The statement of al-Bukhāri was mentioned originally in his al-Tārīkh al-Kabīr*²⁸:

481 - مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيِّ الْبَاهِلِيِّ بَصْرِيٌّ مَاتَ سَنَةَ سَبْعٍ وَثَمَانِينَ سَمِعَ حَصِينًا قَالَهُ لِي
عَمْرُو بْنُ عَلِيٍّ، وَقَالَ نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا

مُحَمَّدٌ قَالَ ثَنَا حَصِينٌ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ هُدْبَةَ بْنِ الْمُنْهَالِ عَنْ عَبْدِ الْمَلِكِ ابْنِ عَمِيرٍ عَنْ ضَحَّاكٍ

²⁷ The six books being: *Sahīh al-Bukhāri*, *Sahīh Muslim*, *Sunan Abi Dāwud*, *Jami al-Tirmidhi*, *Sunan an-Nasā’i* and *Sunan ibn Mājah*. The symbol for a narrator being found in all 6 books is - ع

²⁸ 1/162, no. 481

بْنِ مَزَاحِمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فِي الدُّعَاءِ، قَالَ أَبُو عَبْدِ اللَّهِ وَلَا يَتَابِعُ عَلَيْهِ.

Translation:

Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili, Basran, died in the year 187 (AH), and he heard (Hadīths) from Husayn²⁹, as ‘Āmr ibn Ali said to me. Nasr ibn Ali said: Muhammad³⁰ transmitted to us, who said: Husayn, and he is Abdur Rahman, transmitted to us from Hudba ibn al Minhal from Abdul Malik ibn Umayr from Dahhāk ibn Muzāhim from Abdullah ibn Mas’ūd (ra), about supplication (du’a). Abū Abdullah³¹ said: “And he³² is not followed up.”

The above critique on Muhammad ibn Abdur Rahman al-Sahmi was not accepted by al-Hāfiz Abū Ahmed ibn Adī (d. 365 AH) in his *al-Kāmil fī Du’afā al-Rijāl* as shall be clarified below. Al-Bukhārī’s criticism on Muhammad ibn Abdur Rahman al-Sahmi seems to be about the narration about supplication specifically and not about other narrations he transmitted.

There is also the possibility that Dahhāk ibn Muzāhim did not hear directly from the Sahabi, Abdullah ibn Mas’ūd (ra). This is because al-Hāfiz Jamālud-Din al-Mizzi (d. 742 AH) has mentioned under the biography of Dahhāk the following point in his *Tahdhīb al-Kamāl*³³:

وقيل: لم يثبت له سماع من أحد من الصحابة

Meaning: “It is said: It is not established that he heard from any of the Companions (Sahaba).”

Al-Hāfiz Ibn Hajar al-Asqalāni mentioned the following about al-Dahhāk in his *Taqrīb al-Tahdhīb*:

2978- الضحاك ابن مزاحم الهلالي أبو القاسم أو أبو محمد الخراساني صدوق كثير الإرسال من

الخامسة مات بعد المائة 4

The underlined portion mentioned that he was Sadūq (truthful) but would narrate via irsāl which is a means of transmitting on the authority of a narrator by omitting the name of his immediate teacher. Hence, there is a possibility of a break in the chain of transmission presented by al-Bukhārī, and al-Dahhāk’s narrating from Ibn Mas’ūd (ra)

²⁹ This is Husayn ibn Abdur Rahman who is the narrator that narrated the narration for four rak’ats before Isha to Muhammad ibn Abdur Rahman al-Sahmi

³⁰ This is Muhammad ibn Abdur Rahman al-Sahmi

³¹ Meaning al-Bukhārī said this. The one speaking here is one of the students of al-Bukhārī who transmitted his *al-Tārīkh al-Kabīr*

³² Meaning Muhammad ibn Abdur Rahman al-Sahmi did not have his narration going back to Ibn Mas’ūd followed up by another route of transmission according to al-Bukhārī

³³ 13/292

is technically a *mursal*³⁴ narration, and not acceptable to all scholars of Hadīth. Note that al-Uqayli has listed al-Dahhāk in his *Kitāb al-Du'afā*³⁵ also.

Al-Hāfiz Abū Ahmed ibn Adī was a younger contemporary to al-Uqayli. In his *al-Kāmil fī Du'afā al-Rijāl*³⁶ there was an entry recorded for Muhammad ibn Abdur Rahman al-Sahmi, where he mentioned the same chain of transmission that al-Bukhārī mentioned in his *al-Tārīkh al-Kabīr* going back to Ibn Mas'ūd (ra), with al-Bukhārī's point that al-Sahmi is not followed up.

Ibn Adī then mentioned another narration via the route of al-Sahmi going back to the Sahabi, al-Barā ibn 'Āzib (ra) whose wording was also recorded by al-Nasā'i in his *al-Sunan al-Kubra*³⁷ via the route of Muhammad ibn Abdur Rahman al-Sahmi. In the sanad presented by al-Nasā'i the title of Shaykh was given to Muhammad ibn Abdur Rahman.

After the narration from al-Barā ibn 'Āzib (ra), Ibn Adī mentioned the following points:

حَدَّثَنَا الْقَاسِمُ بْنُ زَكْرِيَا ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيِّ بَصْرِي ، أَخْبَرَنَا حَصِينُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ ، قَالَ : سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّهَارِ بَعْدَ الْمَكْتُوبَةِ ، قَالَ : وَمَنْ يُطِيقُ ذَلِكَ ، فَذَكَرَهُ .

قال الشيخ: وهذا رواه عن أبي إسحاق جماعة، وليس بمنكر أن يرويه حصين أيضاً عن أبي إسحاق، رواه محمد بن عبد الرحمن السهمي عنه، وحديث البراء بن عازب في الدعاء، رواه أبو إسحاق، عن البراء، وأبو عبد الرحمن السلمي عن البراء، وليس بمنكر أن يرويه السهمي عن حصين.

قال الشيخ: ولمحمد بن عبد الرحمن غير ما ذكرت، وهو عندي لا بأس به، والذي ذكره البخاري من حديث هذبة بن المنهال لم يحضرنى ذلك، وهو عندي لا بأس به.

Translation:

³⁴ A type of narration whereby a narrator would narrate directly on the authority of another narrator and drop the name of the intermediary he actually received the narration from

³⁵ 3/141, no. 2688 (Sirsawi edition)

³⁶ See 7/401-402, no. 1667 (Darul Kutub al-Ilmiyya edition) or 9/213, no. 1673 (Maktaba al Rushd edition edited by Mazin al-Sirsawi)

³⁷ See 9/190, no. 10552 (Dar al Ta'sil edition)

“Al- Qāsim ibn Zakariyya transmitted to us: Muhammad ibn al-Muthanna transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi Basri transmitted to us: Husayn ibn Abdur Rahman informed us from Abū Ishāq from ‘Āsim ibn Damra who said: I asked Ali ibn Abi Tālib about the Prophet's Salah, sallallahu alaihi wa sallam, during the day after the prescribed prayers (the Fard Salahs), and he said: 'And who can endure that, and then he mentioned that.'"

The Shaykh (Ibn Adī) said: This has been related from Abū Ishāq by a group (of narrators), and there is nothing objectionable in that which Husayn also related from Abū Ishāq, and Muhammad ibn Abdur Rahman al-Sahmi related from him, and the Hadīth of al-Barā ibn ‘Āzib is about the supplication (du'a). Abū Ishāq related from al-Barā, and Abū Abdur Rahman al-Sulami related from al-Barā, *and there is nothing objectionable in that related by al-Sahmi from Husayn*.³⁸

The Shaykh (Ibn Adī) said: *Muhammad ibn Abdur Rahman has (narrations) besides that mentioned, and to me there is no problem with him, and that which was mentioned by al-Bukhāri from the Hadīth of Hudba ibn al Minhal, it is not coming to me³⁹ right now, and to me there is no problem with him.*"

Hence, Ibn Adī was not satisfied by al-Bukhāri's critique upon Muhammad ibn Abdur Rahman al-Sahmi, and he was clear that there is no problem with him. Hence, al-Sahmi was a type of reliable narrator to Ibn Adī.

There is an entry for Muhammad ibn Abdur Rahman al Sahmi in the Kitāb al Jarh wa al Ta'dīl⁴⁰ of Abū Muhammad Abdur Rahman ibn Abi Hātim al-Rāzi (d. 327 AH):

1757 - محمد بن عبد الرحمن السهمي روى عن حصين سمعت أبي يقول ليس بمشهور، قال أبو محمد

Meaning:

"Muhammad ibn Abdur Rahman al Sahmi related from Husayn, and I heard my father (Abū Hātim al-Rāzi) say (about al-Sahmi): 'Not well known', as Abū Muhammad⁴¹ said."

The possible reason why Abū Hātim al-Rāzi may have said that Muhammad ibn Abdur Rahman al-Sahmi is not well known is because he did not know of many narrators who took from him. This claim of al-Sahmi being not well known is not satisfactory because at least five people narrated from him.

Those who narrated from Muhammad ibn Abdur Rahman al-Sahmi include the following narrators:

³⁸ This being Husayn ibn Abdur Rahman al-Sulami who is the next narrator in al-Uqayli's chain of transmission for the narration of 4 rak'ats before Isha

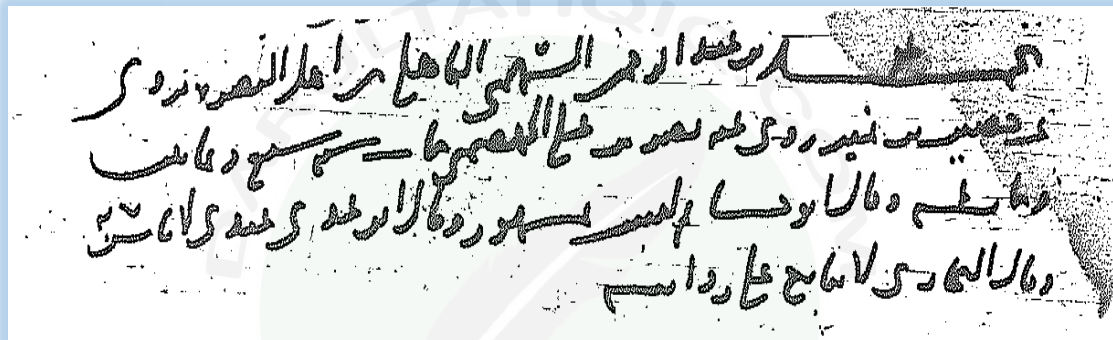
³⁹ Meaning to his mind

⁴⁰ 7/326, no. 1757 (Dā'iratul Ma'arif edition)

⁴¹ Abū Muhammad is the kunya (agnomen) of Abdur Rahman ibn Abi Hātim al-Rāzi. The person speaking here was the narrator who related the Kitāb al Jarh wa al Ta'dīl from Abu Muhammad

- i) Nasr ibn Ali al-Jahdami (as in the *Tārīkh al Kabīr* of al Bukhārī, 1/162, no. 481 and *al-Thiqāt* of Ibn Hibbān (9/72)
- ii) Muhammad Ibn al-Muthanna (as in *al-Kāmil fī Du'afā al-Rijāl* of Abū Ahmed ibn Adī, 9/217, no. 15143, Maktaba al Rushd edition)
- iii) Khalifa ibn Khayyat (as in *Mu'jam ibn al A'rabi*, 2/448, no. 874)
- iv) Shabāb al-Usfuri (as in *al-Mu'jam al-Awsat* 'of al Tabarāni , 2/172, no. 1617)
- v) Abdullah ibn Muammal (as in *Musnad Ishāq ibn Rahawayh*, 5/194, no. 2324)

The criticisms of al-Bukhārī and Abū Hātim al-Rāzi were also not accepted by **al-Hāfiz Qāsim ibn Quṭlūbughā (d. 879 AH)** who mentioned their views in his *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta*.⁴² The following is from the manuscript of *al-Thiqāt* in the handwriting of al-Hāfiz Shamsud-Din al-Sakhawi (d. 902 AH)⁴³:



The above typed up is as follows:

محمد [4] بن عبد الرحمن السَّهْمِي البَاهِلِي، من أهل البصرة.

يروى عن حصين بن نمير. روى عنه نصر بن علي الجهضمي. مات سنة سبع وثمانين ومائة

وقال أبو حاتم: ليس بمشهور.

وقال ابن عدي: عندي لا بأس به.

وقال البخاري: لا يتابع على روايته.

Since Ibn Quṭlūbughā listed Muhammad ibn Abdur Rahman al Sahmi in his *al-Thiqāt*, then he considered al-Sahmi to be a trustworthy narrator (thiqa), and this

⁴² Also known as *Tartib al-Thiqat*. This book listed those considered to be trustworthy narrators (Thiqat) by Ibn Quṭlūbughā outside the six main books of Hadith compiled by al-Bukhārī, Muslim, Abū Dāwūd, Tirmidhi, al- Nasā'i and Ibn Mājah

⁴³ The manuscript of *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* is located in the Suleymaniyye library in Istanbul under the Koprulu collection (no. 1060, folio 294a)

seems to be based on accepting the positive verdict of Ibn Adī which he also quoted. Hence, the criticisms of al-Bukhārī and Abū Hātim al-Rāzi hold little weight.

An accreditation (tawthiq) missed by Ibn Quṭlūbughā is the fact that al-Sahmi was considered to be trustworthy (thiqa) by the earlier Muhaddith known as Abū Hātim ibn Hibbān (d. 354 AH) in his *Kitāb al-Thiqāt*⁴⁴:

15247 - مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيِّ الْبَاهِلِيِّ مِنْ أَهْلِ الْبَصْرَةِ يَرْوِي عَنْ حُصَيْنِ بْنِ نَمِيرٍ رَوَى عَنْهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيِّ مَاتَ سَنَةَ سَبْعٍ وَثَمَانِينَ وَمِائَةً

Meaning:

“Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili, from the people of Basra. He related (Hadīth) from Husayn ibn Numayr and Nasr ibn Ali al-Jahdami related from him. He died in the year 187 (after the Hijra).”

Al-Hāfiz Ibn Hajar al-Asqalāni has also claimed under the entry on Muhammad ibn Abdur Rahman al-Sahmi in his *Lisān al-Mīzān* that the above named Ibn Abi Hātim al-Rāzi had apparently mentioned that Imām Yahya ibn Ma’īn (d. 233 AH) had weakened al-Sahmi. Here is the full quote mentioning the Jarh (disparagement) and Ta’dīl (praise) from the *Lisān al-Mīzān*⁴⁵:

محمد بن عبد الرحمن السهمي الباهلي عن حصين قال البخاري لا يتابع على روايته وقال الفلاس توفي سنة سبع وثمانين ومائة وقال ابن عدي: عندي لا بأس به روى عنه ابن المثنى ونصر بن علي انتهى وقال يحيى بن معين ضعيف ونقله بن أبي حاتم وذكره ابن حبان في الثقات وقال: يروي عن حصين بن نمير

وقال أبو حاتم: ليس بالمشهور

وقال أبو سعيد بن الأعرابي في معجمه: حدثنا أحمد بن الحسين بن نصر أبو جعفر حَدَّثَنَا خَلِيفَةُ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيِّ حَدَّثَنَا حُصَيْنٌ، عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ

⁴⁴ 9/72

⁴⁵ 5/245, no. 849 (Dā’iratul Ma’arif edition) or 7/277-278, no. 7050 (edited by Shaykh Abdul Fattah Abū Ghudda). Note, there was an error in the last few lines of the Dā’iratul Ma’arif edition as well as the edition by Darul Kutub al-Ilmiyya (5/247, no. 7698) which missed out the verdict of Abū Hātim al-Rāzi, and did not mention that the narration for 4 rak’ats before and after Jumu’a was recorded by Abū Sa’īd ibn al A’rabi in his *Mu’jam*. It was correctly mentioned in the edition by Shaykh Abdul Fattah Abū Ghudda (d. 1997), and one may see its correct rendition in the Ragip Pasa manuscript (no. 349, folio 72a, scribed by Abdur Rahman al-Qalqashandi between 845 to 848 AH, and read back to Ibn Hajar al-Asqalāni) located in the Suleymaniyye library in Istanbul, Turkey.

رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يصلي قبل الجمعة أربعاً وبعدها أربعاً يجعل التسليم في آخرهن ركعة

Translation:

“Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili: (he related Hadīth) from Husayn. Al-Bukhārī said his narration is not followed up. Al-Fallās (d. 249 AH) said he died in 187 AH. Ibn Adī said: ‘To me there is no problem with him.’ Ibn al-Muthanna and Nasr ibn Ali related from him (al-Sahmi). End (of quote from al-Dhahabī’s *Mīzan al-I’tidāl*). Yahya ibn Ma’īn said he is weak (da’eef) as transmitted by Ibn Abi Hātim. Ibn Hibbān mentioned him in his (book of) trustworthy narrators (al-Thiqāt), and he said: (al-Sahmi) narrated from Husayn ibn Numayr. Abū Hātim said: (He is) not well known.

Abū Sa’īd ibn al A’rabi said in his *Mu’jam*: Ahmed ibn al-Hussain ibn Nasr Abū Ja’far transmitted to us: Khalīfa transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi transmitted to us: Husayn transmitted to us from Abi Ishāq from ‘Āsim ibn Damra from Ali, may Allah be pleased with him, who said: The Prophet, may peace and blessings be upon him, would pray four rak’ats before Jumu’a and four after it and he would make the salutation (to end the prayer) in the last rak’ah.”

The claim that Ibn Ma’īn weakened Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili is unproven from any of the works listing his praise and dispraise, as collated in manuscript form by his various disciples that have reached us in our time. Nor is it present in the *Kitāb al Jarh wa al-Ta’dīl*⁴⁶ of Ibn Abi Hātim al-Rāzi and his other works in our age.

Shaykh Muhammad ibn Rajab al-Zubayri al-Shafi’i⁴⁷ reviewed the *Lisān al-Mīzān* of Ibn Hajar and it was entitled *Tahrīr Lisān al-Mīzān*. The second volume of the manuscript edition of the *Tahrīr* is known to only exist, and it was edited by Shādi Nu’mān using a copy from the al-Azhar University collection dated 916 AH. This was mentioned in the introduction to his *al-Jāmi li Kutub al-Du’afā*.⁴⁸

Shādi Nu’mān mentioned that al-Zubayri only recorded the statement of al-Bukhārī and Ibn Adī, as well as al-Fallas mentioning when Muhammad ibn Abdur Rahman al-Sahmi passed away. The exact quote from *al-Jāmi li Kutub al-Du’afā*⁴⁹ being:

⁴⁶ The published edition by Dā’iratul Ma’arif in Hyderabad, India, used three manuscripts (two from Turkey: Koprulu no. 278, Murad Mulla no. 1427 and one from Egypt: Darul Kutub al-Misriyya, no. 892), and none of them had this claim from Ibn Ma’īn

⁴⁷ He was born in the year 846 AH as al-Sakhawi mentioned in his *al-Daw al-Lāmi* (7/243)

⁴⁸ 1/16

⁴⁹ 13/527

● محمد بن عبد الرحمن السهمي الباهلي.
 عن حصين. قال البخاري: لا يتابع على روايته.
 وقال الفلاس: توفي سنة ١٨٧ هـ.
 قال ابن عدي: عندي لا بأس به. [تحرير لسان
 الميزان (ترجمة رقم ١٠٢٦)].

This indicates that al-Zubayri did not independently locate what Ibn Hajar attributed to Ibn Ma' īn. The same applies to Ibn Quṭlūbughā in his *al-Thiqāt*, who was also a direct student of Ibn Hajar, and he too did not know from any of the works of Ibn Abi Hātim al-Rāzi that Ibn Ma' īn had allegedly weakened al-Sahmi.

As for the narration mentioned above with regard to the rak'ats before and after the obligatory two rak'ats Salah of Jumu'a with the following chain of transmission:

Abū Sa'īd ibn al A'rabi said in his Mu'jam⁵⁰: Ahmed ibn al-Hussain ibn Nasr Abū Ja'far transmitted to us: Khalifa transmitted to us: **Muhammad ibn Abdur Rahman al-Sahmi** transmitted to us: Husayn transmitted to us from Abi Ishāq from 'Āsim ibn Damra from Ali, may Allah be pleased with him, who said: **"The Prophet, may peace and blessings be upon him, would pray four rak'ats before Jumu'a and four after it and he would make the salutation (to end the prayer) in the last rak'ah."**

This narration has also been recorded by Imām Abūl Qāsim al-Tabarāni (d. 360 AH) in his *al-Mu'jam al-Awsat*⁵¹ and in the *Fawā'id al-Muntaqa* of al-Qadi Abūl Hasan Ali ibn al Hasan al-Khila'ie (d. 492 AH), as mentioned by al-Hāfiz Waliud-Din al-Irāqi (d. 826 AH) in his *Tarh al-Tathrīb fi Sharh al-Taqrīb*.

As for the authenticity of its chain of transmission then al-Irāqi declared its chain of transmission to be jayyid (good) in his *Tarh al-Tathrīb*.⁵² This verdict was also mentioned without opposition by Shaykh Abdur Rauf al-Munāwi (d. 1031 AH) in his *Fayd al-Qadīr*⁵³ who mentioned that its chain of transmission (sanad) was declared jayyid by al-Hāfiz Zaynūd-Dīn al-Irāqi (d. 806 AH), who was the father of the named Waliud-Din al-Irāqi. This verdict from al-Irāqi was also mentioned by Imām Ali al-Qāri (d. 1014 AH) in his *Mirqāt al-Mafātih*.⁵⁴ Al-Hāfiz Qāsim ibn Quṭlūbughā (d. 879 AH) also mentioned it in his *al-Ta'rīf wa'l Ikhhār bi Takhrīj Ahādīth al-Ikhtiyār*⁵⁵ without commenting on the authenticity of it.

Shaykh Abū Bakr al-Athram (died after 260 AH) also mentioned the narration in an

⁵⁰ See no. 854 of the published edition

⁵¹ No. 1617

⁵² 3/42

⁵³ 5/216, no. 7033

⁵⁴ 4/280

⁵⁵ 1/262-263 (1st edition, 2012, Dar al-Farouk, Cairo, edited by Abū Malik Hammad al-Murshidi)

abridged format in his *Nāsikh al-Hadīth wa Mansukhuḥu*⁵⁶ and said:

وهذا حديثٌ واهٍ، لأن هذا الشيخ السهمي ليس بالمعروف بالعلم

Meaning: “*This Hadīth is weak, because this Shaykh, al-Sahmi, is not known for knowledge.*”

This weakening by al-Athram is not validated for the reasons mentioned above in defence of why al-Sahmi is a type of reliable narrator, and what establishes this further is the fact that the Hāfiz of his age in Hadīth, Zaynūd-Din al-Irāqī, has not agreed with al-Athram. The fact that al-Irāqī declared the sanad to be good (jayyid) is a proof that he considered Muhammad ibn Abdur Rahman al-Sahmi to be a type of reliable narrator. This grading by al-Irāqī was approvingly quoted by al-Munāwī and Ali al-Qāri.

As stated above, al-Sahmi was considered to be Thiqa (trustworthy) by al-Hāfiz Qāsim ibn Quṭlūbughā (d. 879 AH), and in recent times the late Shaykh Habibur Rahman al-Azami (d. 1992) of India declared him to be Hasan al-Hadīth (good in Hadīth) in his *al-Albani Shudhudhuh wa Akhta'uh*⁵⁷ (Al-Albani's Anomalies and Blunders). This leads to the conclusion that Muhammad ibn Abdur Rahman al-Sahmi is a reliable type of narrator and the disparagement (Jarh) made against him is not viable or absolutely justified.

- 4) The next narrator in al-Uqayli's chain of transmission was **Husayn ibn Abdur Rahman (d. 136 AH)**. Al-Hāfiz ibn Hajar al-Asqalāni mentioned the following about him in his *Taqrīb al-Tahdhīb*:

1369- حصين ابن عبد الرحمن السلمي أبو الهذيل الكوفي ثقة تغير حفظه في الآخر من الخامسة

مات سنة ست وثلاثين وله ثلاث وتسعون ع وممن يقال له حصين ابن عبد الرحمن أيضا سبعة

The above lines mentioned his full name to be Husayn ibn Abdur Rahman al-Sulami Abū'l Hudhayl, he was trustworthy (Thiqa), and his preservation (of narrations) changed in the last part of his life. This latter point seems to have been derived by Ibn Hajar from the quote he mentioned in his *Tahdhīb al-Tahdhīb*⁵⁸ from Abū Hātim al-Rāzi (d. 277 AH)⁵⁹ and al-Nasā'i (d. 303 AH).⁶⁰ Ibn Hajar said:

وقال أبو حاتم صدوق ثقة في الحديث وفي آخر عمره ساء حفظه

Meaning: “*Abū Hātim said: Truthful (Sadūq) and trustworthy (Thiqa) in Hadīth and towards the end of his life his preservation (of narrations) worsened.*”

⁵⁶ P. 50

⁵⁷ P. 25

⁵⁸ 2/382

⁵⁹ His statement was recorded by his son Abdur Rahman in his *Kitab al Jarh wa'l Ta'dil* (3/193, no. 837)

⁶⁰ See below for al-Nasā'i's point

This point of his supposed deterioration in memory in his last days was not retained by al-Hāfiz al-Dhahabī in his *al-Kāshif fi Ma'rifa man lahu riwāya fi'l Kutub al-Sitta*⁶¹, who said:

1124- حصين بن عبد الرحمن السلمي أبو الهذيل الكوفي بن عم منصور عن جابر بن سمرة وأبي

وائل وعنه شعبة وهشيم وعلي بن عاصم ثقة حجة مات 136 ع

Meaning: “*Husayn ibn Abdur Rahman al-Sulami Abū'l Hudhayl al-Kūfī ibn Ammi Manṣūr from Jābir ibn Samura and Abi Wa'il, and (those who related) from him (include amongst others): Shu'ba, Hushaym and Ali ibn Āsim, (he is) Thiqa Hujja (trustworthy and a proof), he died in 136 AH, his narrations are in all 6 books of Hadīth.*”⁶²

Additionally, al-Dhahabī mentioned Husayn's reliability despite the comment of al-Nasā'i saying that he changed in his preservation of narrations towards his last days. This was mentioned by al-Dhahabī in his work known as *Man tukullima fihi wa huwa muwaththaq aw salih al-Hadīth* (Narrators whose trustworthiness was questioned whereas they are actually trustworthy or good in Hadīth), as follows:

89 - حصين بن عبد الرحمن (ع) :

ثقة تابعي قال النسائي تغير يعني من الكبر

Meaning: “*Husayn ibn Abdur Rahman (his narrations are found in all 6 books of Hadīth). A trustworthy tabi'i, ⁶³al- Nasā'i⁶⁴ said: He changed, meaning in his old age.*”

Al-Dhahabī listed Husayn ibn Abdur Rahman to be a Hāfiz (a major memoriser) of Hadīth in his *Tadhkiratul Huffāz*⁶⁵ by saying:

وكان ثقة حجة حافظا عالي الإسناد

Meaning: “*And he was trustworthy (Thiqa), a proof (Hujja), Hāfiz, and had a highly elevated chain of transmission.*”⁶⁶

The points made by Abū Hātim al-Rāzi and al-Nasā'i do not indicate that Husayn ibn Abdur Rahman would mix up the wordings (ikhtilāt) but merely that in his old age he would possibly err due to forgetfulness.

⁶¹ 1/38, no. 1124

⁶² The six books being: Sahīh al-Bukhāri, Sahīh Muslim, Sunan Abi Dāwud, Jami al-Tirmidhi, Sunan an-Nasā'i and Sunan ibn Mājah. The symbol for a narrator being found in all 6 books is - ع

⁶³ A follower of the Sahaba as he narrated from them or at least met one of them

⁶⁴ This point from al- Nasā'i is found in his *al-Du'afā wa al-Matrukin* (no. 130).

⁶⁵ 1/108, no. 137

⁶⁶ This meant that he had a very short chain of transmission back to the Prophet (sallallahu alaihi wa sallam)

Any suggestion that Husayn ibn Abdur Rahman would mix up the wordings of a narration at hand was rejected by Ali ibn ‘Āsim⁶⁷ who was one of the direct students of Husayn ibn Abdur Rahman. This point from Ali ibn ‘Āsim was recorded by al-Hāfiz Zaynūd-Dīn al-Irāqī in his *al-Taḥfīd wa al-Idāh Sharh Muqaddima ibn al-Salāh*.⁶⁸ Al-Irāqī said:

وقد أنكر علي بن عاصم اختلاطه فقال لم يختلط

Meaning: “And Ali ibn ‘Āsim rejected his (alleged) confusion (of narrations) by saying: **‘He would not confuse (his narrations).’**”

This last point from Ali ibn ‘Āsim was also mentioned by al-Dhahabī in his *Mīzan al-I’tidāl*.⁶⁹

Al-Dhahabī said the following about Ali ibn ‘Āsim in his *Siyar a’lām an-Nubalā*⁷⁰:

الإمام، العالم، شيخُ المُحدِّثين، مُسنِدُ العِراقِ

Meaning: “The Imām, scholar, Shaykh of the Hadīth scholars, Musnid (the one with many chains of transmission) of Iraq.”

Ibn Hajar mentioned the following about Husayn ibn Abdur Rahman in his *Tahdhīb al-Tahdhīb*⁷¹:

وقال الحسن يعني الحلواني عن يزيد بن هارون اختلط وأنكر ذلك بن المديني في علوم الحديث بأنه اختلط وتغير وقال بن عدي له أحاديث وأرجو أنه لا بأس به.

Meaning: “And al-Hasan, meaning, al-Halwānī related from Yazīd ibn Hārūn: (Husayn) would confuse his narration. That was rejected by Ibn al-Madīnī in his *Ulum al-Hadīth*, with his regard to mixing narrations and changing. Ibn Adī said: He has ahādīth and I hope there is no problem with him.”

Al-Dhahabī also mentioned similarly in his *Siyar a’lām an-Nubalā*⁷² from Ali ibn al-Madīnī by saying:

وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ، وَغَيْرُهُ: لَمْ يَخْتَلِطْ

Meaning: “Ali ibn al-Madīnī and others said: ‘He would not confuse (his narrations).’”

⁶⁷ Hāfiz al-Mizzi mentioned in his *Tahdhīb al-Kamāl* (6/521) that Ali ibn ‘Āsim narrated from Husayn

⁶⁸ P. 457

⁶⁹ 1/552, under no. 2075 which was the entry for Husayn ibn Abdur Rahman

⁷⁰ 9/249, no. 72

⁷¹ 2/383

⁷² 5/423 (Mu’assasa al-Risala edition)

As for those who made Ta'dīl (praise) on Husayn ibn Abdur Rahman then here are most of the known verdicts:

i) Imām Ahmed ibn Hanbal (d. 241 AH)

Ibn Abi Hātim al-Rāzi (d. 327 AH) related from his father, Abū Hātim al-Rāzi, from Ibn Hanbal the following praise in his *Kitāb al-Jarh wa'l Ta'dīl*⁷³:

ذكره أبي عن أحمد بن حنبل قال: حصين بن عبد الرحمن الثقة المأمون من كبار أصحاب الحديث

Meaning: “My father related from Ahmed ibn Hanbal who said: Husayn ibn Abdur Rahman is trustworthy (Thiqa), reliable, from the major companions of Hadīth.”

ii) Imām Yahya ibn Ma' īn (d. 233 AH)

Ibn Abi Hātim al-Rāzi related from his father, Abū Hātim al-Rāzi, the following praise from Ibn Ma' īn in his *Kitāb al-Jarh wa'l Ta'dīl*⁷⁴:

ذكره أبي عن إسحاق بن منصور عن يحيى بن معين قال: حصين بن عبد الرحمن ثقة

Meaning: “My father related from Ishāq ibn Mansūr who related from Ibn Ma' īn who said: ‘Husayn ibn Abdur Rahman is trustworthy (thiqa).’”

iii) Imām Abū Zur'a al-Rāzi (d. 264 AH)

Ibn Abi Hātim al-Rāzi (d. 327 AH) also related from Abū Zur'a the following appraisal in his *Kitāb al-Jarh wa'l Ta'dīl*⁷⁵:

سألت أبا زرعة عن حصين بن عبد الرحمن فقال: ثقة.

قلت يحتج بحديثه؟ قال أي والله.

Meaning: “I asked Abū Zur'a about Husayn ibn Abdur Rahman and he said (about him): ‘Trustworthy (thiqa).’ I said: Is his Hadīth used as an evidence? He said: ‘Yes, by Allah.’”

iv) Imām Abū Hasan al-Ijlī (d. 261 AH) said the following about the reliability of Husayn ibn Abdur Rahman in his *Ma'rifat al-Thiqāt*⁷⁶:

ثقة ثبت في الحديث

Meaning: “Trustworthy and firmly established in Hadīth.”

v) Imām Ya'qūb ibn Sufyān al-Fasawi (d. 277 AH) said the following about Husayn ibn Abdur Rahman in his *Ma'rifa wa al-Tārīkh*⁷⁷:

⁷³ 3/193, no. 837

⁷⁴ 3/193, no. 837

⁷⁵ 3/193, no. 837

⁷⁶ No. 317

Meaning: “*Precise, trustworthy.*”

- vi) Imām Abū Hātim ibn Hibbān (d. 354 AH) listed Husayn ibn Abdur Rahman in his book of reliable narrators (*Kitāb al-Thiqāt*).⁷⁸
- vii) Imām Abū Ahmed ibn Adī said the following about Husayn in his *al-Kāmil fi du’afā al-Rijāl*⁷⁹ after mentioning some of his narrations:

ولخصين بن عبد الرحمن أحاديث وأرجو أنه لا بأس به

Meaning: “*And with Husayn ibn Abdur Rahman (are other) Hadīths and I hope there is no problem with him.*”

- viii) Imām Abū Hafs ibn Shāhīn (d. 385 AH) listed him as a reliable narrator based on the verdicts of Ibn Hanbal and Yahya ibn Ma’ īn in his *Tārīkh Asma al-Thiqāt*.⁸⁰
- ix) Imām Abū Hasan al-Dāraquṭnī (d. 385 AH) mentioned Husayn ibn Abdur Rahman to be from amongst the Thiqāt (trustworthy narrators) in his *al-’Ilzamat wa-al-Tatabbu*.⁸¹
- x) Imām al-Bukhārī (d. 256 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *al-Jāmi al-Sahīh*.⁸² This indicates that al-Bukhārī considered him to be a type of reliable narrator.
- xi) Imām Muslim ibn al Hajjāj (d. 261 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *Sahīh*.⁸³ This indicates that Muslim ibn al-Hajjāj considered him to be a type of reliable narrator.
- xii) Imām Ibn Khuzayma (d. 311 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *Sahīh*.⁸⁴ This indicates that Ibn Khuzayma considered him to be a type of reliable narrator.

⁷⁷ 3/93

⁷⁸ 6/210, no. 7408

⁷⁹ 4/98 (Sirsawī edition)

⁸⁰ No. 237

⁸¹ P. 370, no. 209

⁸² See No’s: 1202, 1392, 1916, 2993, 3410, 3983, 4014, 5752, 6196, 6259 and 6472

⁸³ See No’s: 374 (220), 375(220), 46(255), 19(763), 36(863), 863 and 874 (numbering of Fu’ād Abd al-Bāqī)

⁸⁴ See No’s: 136, 190, 197, 382, 409, 448, 469, 1479, 1823 and other places

- xiii) Imām Abū Abdullah al-Hākim (d. 405 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *al-Mustadrak ala'l Sahīhayn*.⁸⁵ This indicates that al-Hākim considered him to be a type of reliable narrator.

To conclude with this narrator's status, there appears to be no known proof to suggest or conclude that Muhammad ibn Abdur Rahman al-Sahmi took the narration at hand on the rak'ats before Isha from Husayn ibn Abdur Rahman al-Sulami when the latter was in his old age; hence it is unconfirmed to proffer any prospective theory that al-Sahmi may have transmitted from Husayn in his last days when he may have potentially erred in his transmission of the wording for four rak'ats before Isha from the next narrator who was Mujāhid (ibn Jabr), in al-Uqayli's *Kitāb al-Du'afā*. Husayn ibn Abdur Rahman is thus generally a trustworthy narrator.

5) The next narrator in al-Uqayli's chain of transmission was **Mujāhid**, whose full name was Abūl Hajjaj al-Makhzumi Mujāhid ibn Jabr of Makka. Al-Hāfiz ibn Hajar al-Asqalāni mentioned the following about him in his *Taqrīb al-Tahdhīb*⁸⁶:

6481- مجاهد ابن جبر بفتح الجيم وسكون الموحدة أبو الحجاج المخزومي مولاهم المكّي

ثقة إمام في التفسير وفي العلم من الثالثة مات سنة إحدى أو اثنتين أو ثلاث أو أربع ومائة

وله ثلاث وثمانون ع

Ibn Hajar declared Mujāhid to be Thiqa (trustworthy), an Imām in Qur'anic exegesis (Tafsir) and in knowledge (Ilm). His narrations are found in the six main books of Hadīth, and as for the year of his death there is difference of opinion. Some saying he died in 101, 102, 103 or 104 after the Hijra, and he lived for some 83 years.

Al-Dhahabī said the following about Mujāhid in his *al-Kāshif fī Ma'rifa man lahu riwāya fī'l Kutub al-Sitta*⁸⁷:

House of Verification إمام في القراءة والتفسير حجة

Meaning: "An Imām in Qur'anic recitation and Tafsir, a hujja (proof)."

As for the last narrator, Husayn ibn Abdur Rahman, narrating from Mujāhid, then this has been mentioned by al-Hāfiz ibn Hajar al-Asqalāni under the entry for Husayn in his *Tahdhīb al-Tahdhīb*.⁸⁸

Mujāhid related the narration for four rak'ats before Isha from the well-known Prophetic Companion, Abdullah ibn 'Āmr ibn al-'Ās (radiallahu anhu, d. 63 AH). Al-

⁸⁵ See No's: 902, 975, 3050, 3317, 3760, 3781, 4467, 5900 and 8193

⁸⁶ 1/520, no. 6481

⁸⁷ 2/241, no. 5289

⁸⁸ 2/381 and also by al-Mizzi in his *Tahdhīb al-Kamāl* (6/520)

Hāfiz ibn Hajar al-Asqalāni mentioned the following in his *Tahdhīb al-Tahdhīb*⁸⁹ about the hearing of Mujāhid from Abdullah ibn ‘Āmr ibn al-‘Ās (ra):

وقال البرديجي روى مجاهد عن أبي هريرة وعبد الله بن عمرو وقيل لم يسمع منهما

Meaning: “*Al-Bardījī*⁹⁰ said: *Mujāhid related from Abū Hurayra (ra) and Abdullah ibn ‘Āmr (ra) and it is said that he did not hear from them both.*”

The hearing of Mujāhid from Abdullah ibn ‘Āmr ibn al-‘Ās (ra) was accepted by al-Bukhārī in his *al-Jāmi al-Sahīh*⁹¹ and Mujāhid has also clarified in some chains of transmission that he heard directly⁹² from Abdullah ibn ‘Āmr (ra). Hence, there is no proven reason to reject Mujāhid’s hearing from Abdullah ibn ‘Āmr ibn al-‘Ās (ra).

In concluding this section on the authenticity of al-Uqayli’s chain of transmission going back to the Sahabi, Abdullah ibn ‘Āmr ibn al-‘Ās (ra), then one may firmly propose it to be Sahīh (authentic) or at least it is Hasan (good). As for the point that the narration emanated from the saying of a Sahabi, then one may also proffer the valid proposition that such a wording as follows would not be something that could be based on the personal reasoning (ijtihād) of any of the Sahaba, or analogical deduction (qiyas), but it would have most likely had its origins in the sayings of Allah’s Messenger (sallallahu alaihi wa sallam). The crucial wording once again being:

Abdullah ibn ‘Āmr ibn al-‘Ās, who said: ***"Four Rak'ats before the Isha (evening prayer) will be equivalent to four Rak'ats on the night of revelation (Laylat ul-Qadr)"***

To corroborate what has been stated, one may consider the following narration recorded by Abdullah ibn Ahmed from his father, al-Imām Ahmed ibn Hanbal in his *al-Ilal wa Ma'rifatul Rijāl*⁹³:

2835 - حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا وَكِيعٌ قَالَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ مَا كَلَّ مَا نَحْدُثُكَمَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ سَمِعْنَاهُ وَحَدَّثَنَا أَصْحَابُنَا وَلَكِنَّا لَا نَكْذِبُ

Meaning: “My father (Ahmed ibn Hanbal) related to me by saying: Wakī (ibn al-Jarrah) transmitted to us by saying: al-A’mash transmitted to us from Abū Ishāq who

⁸⁹ 10/44 (under the entry for Mujāhid)

⁹⁰ This is Abū Bakr Ahmed al-Bardījī (d. 301 AH) and the point mentioned by Ibn Hajar is found in al-Bardījī’s work known as *Ma'rifa al-Muttasil min al-Hadīth* (p. 9)

⁹¹ See No’s: 3166, 5052, 5991 and 6914

⁹² This can be seen in *Sahīh ibn Hibbān* (no. 11), *Musannaf Abdar Razzaq* (no. 2774), *Musannaf ibn Abi Shayba* (no. 3597 and 3770, Awwāma edition)

⁹³ 2/410, no. 2835. The editor known as Wasiullah ibn Muhammad Abbas said its chain of transmission is Sahīh (authentic) in footnote no. 4, and it is a proof for the mursāl type of narrations from the Sahaba and their authenticity.

related from (the Sahabi) al-Barā (ibn ‘Āzib), who said: ‘We did not hear from the Prophet (sallallahu alaihi wa sallam) everything we relate from him directly, but we heard from him, and our Companions would also transmit to us [from him]. But we would not lie.’⁹⁴

Al-Hāfiz ibn Hajar al-Asqalāni mentioned the following in his *Nuzhatun Nazr fī tawdīh Nukhbatul Fikar*:

“An example of an implicit (*hukm*) *marfu‘* and not explicit from his sayings is when the Companion – who does not take biblical reports (*Isra’iliyyat*) – says something which does not concern his independent thought (*ijtihad*) and has no reference to an ambiguous word or commentary of a rare word. [For instance] informing of past events like the beginning of creation and the occurrences of the [previous] Prophets (peace be upon them), or informing of future events, like the [forthcoming] calamities and events, and the descriptions of the Day of Judgement. And likewise, [when the Companion gives] information of an act which results in a specific reward or specific punishment, [this too will also be considered as *marfu‘* implicitly].

This is given the ruling of *marfu‘* because the information stipulates that there must be an informer for it, and in that in which there is no link to independent thought, it also demands that there is an informer for it. There is no informer for the Companions except the Prophet (sallallahu alaihi wa sallam), or [possibly] some people who report from the old scriptures.”⁹⁵

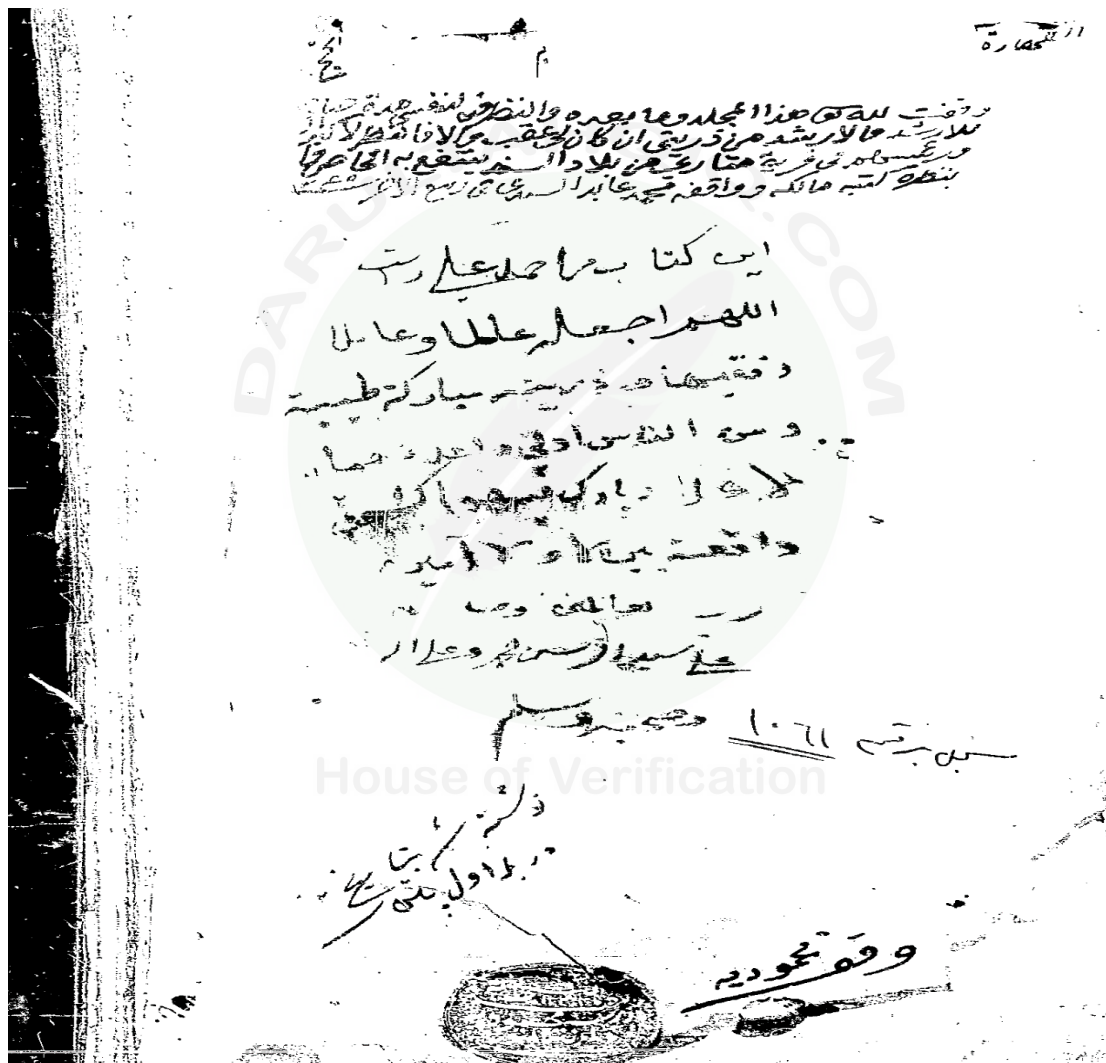
Hence, the wording from the Sahabi would carry the ruling of it being attributed back (*marfu*) to Allah’s Messenger (sallallahu alaihi wa sallam), and whosoever wishes to perform these four rak’ats may do so without hindrance or objection due to the existence of validated proof. Wallahu a’lam.

⁹⁴ This report was also recorded by Ja’far al-Faryābi (d. 301 AH) in his *Fawā’id* (no. 44)

⁹⁵ Hussain, Ather Shahbaz (2012, p. 279), *The Nuzhah of Ibn Hajar al-Asqalani* (d. 852/1449); a translation & critical commentary. Birmingham University

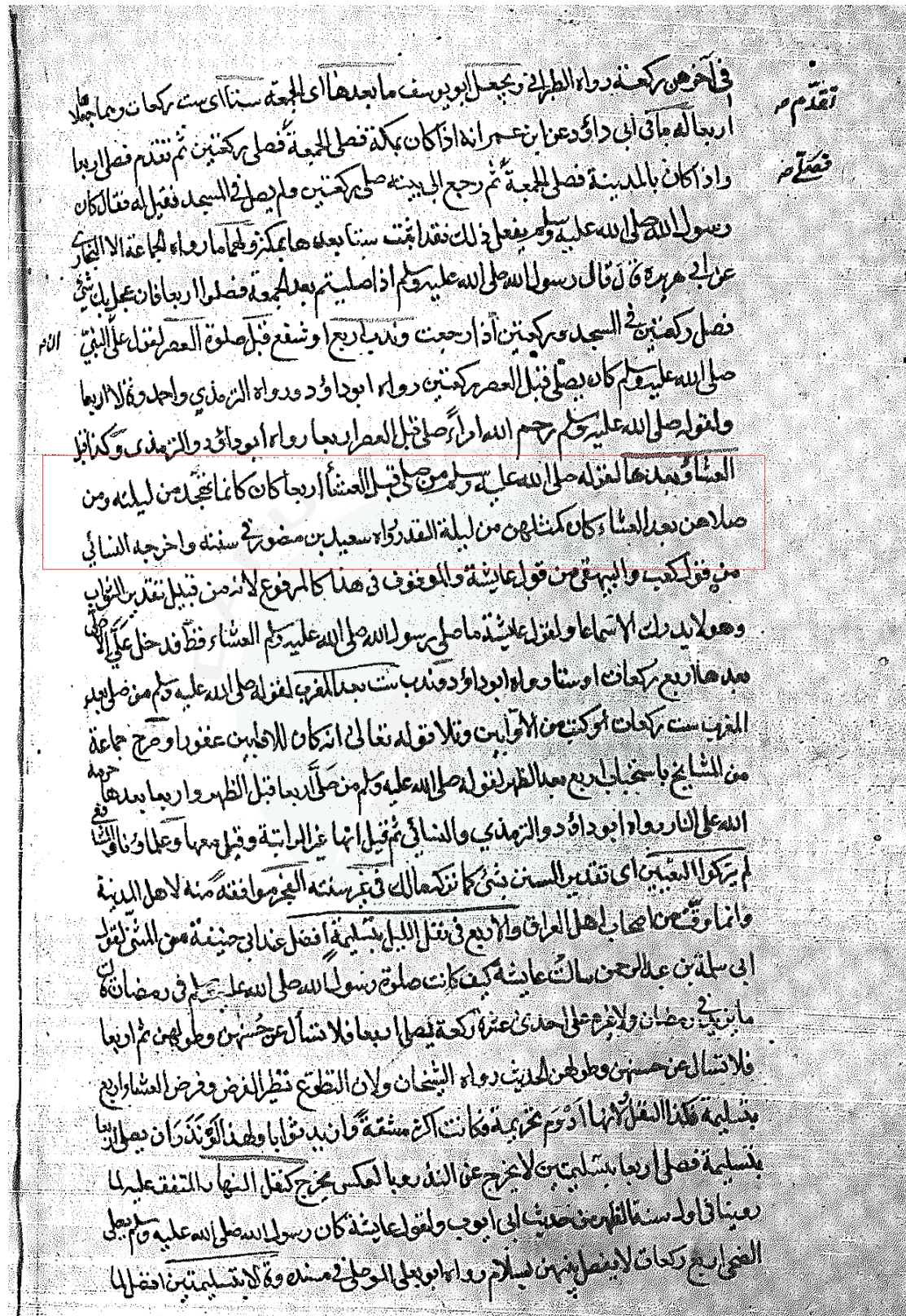
A HADĪTH FOR FOUR RAK'ATS BEFORE ISHA FROM THE SAHABI: AL-BARĀ IBN 'ĀZIB (RA) AS FOUND IN THE SUNAN OF SA'ĪD IBN MANṢŪR

The Hanafī jurist and Hadīth scholar known as **Imām Burhānud-Din Ibrāhim ibn Musa al-Tarābulsi**⁹⁶ (b. 853 - d. 922 AH) compiled a work known as *al-Burhān Sharh Mawāhib al-Rahman fi Madhhab al-Nu'man*, and within it he has presented a narration for four rak'ats before Isha from the *Sunan* of Sa'īd ibn Manṣūr. The following images are from the manuscript of *al-Burhān* as located originally in Maktaba al-Mahmudiyya⁹⁷ in the holy city of Madina. Title page:

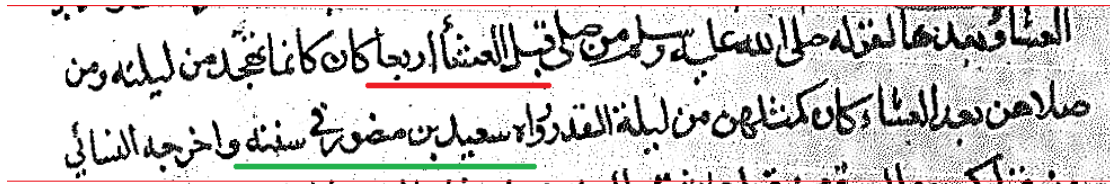


⁹⁶ His biography has been mentioned by al-Hafiz Shamsud-Din al-Sakhawi (d. 902 AH) in his *al-Daw' al-Lāmi li-Ahl al-Qarn al-Tāsi'* (1/178), where he mentioned that Shaykh al-Tarābulsi heard the two Hadith works known as *Sharh Ma'āni al-Athar* (of al-Tahāwi) and *al-Āthar* of Muhammad ibn al-Hasan (al-Shaybāni) from him

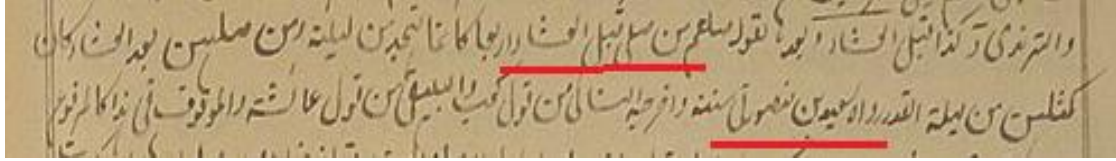
⁹⁷ No. 1061, folio 92a



The actual narration is in the boxed section in the above image. A close up of that portion:



The narration as presented in the Da'iratul Ma'arif manuscript⁹⁸ from Hyderabad, India:



As for the status of *al-Burhān Sharh Mawāhib al-Rahman* of Imām Burhānud-Dīn al-Tarābulṣī as a reference for authentic narrations, then **Imām Abdul Latif al-Sindī (d. 1189 AH)** stated the following after mentioning a narration in his monumental work known as *Dhabb Dhubābāt al-Dirāsāt an al-Madhāhib al-Arba'a al-Mutanāsibat*⁹⁹:

و أورده البرهان شرح مواهب الرحمن و صاحبه من الفقهاء المحدثين الذين علم من حالهم ايراد الحديث تأييداً للمذهب بعد تحقيق صحته أو حسنه - و الله تعالى أعلم

Meaning:

It was presented in al-Burhān Sharh Mawāhib al-Rahman, and its author (al-Tarābulṣī) was from the jurists (al-Fuqaha) and Hadīth scholars (Muhaddithīn) who was knowledgeable of their state in citing Hadīth supporting the (Hanafī) Madhhab (school of law), after investigating its being Sahīh (authentic) or its being Hasan (good) - and Allah most high knows best."

Shaykh Muhammad Yusuf al-Banuri (d. 1397 AH) mentioned the following in his commentary to *Jāmi al-Tirmidhi* known as *Ma'arif al-Sunan*¹⁰⁰ from his teacher (Shaykh Anwar Shah al-Kashmiri¹⁰¹) the following verdict on the status of *al-Burhān Sharh Mawāhib al-Rahman*:

قال شيخنا: وكذلك عبر به في البرهان شرح مواهب الرحمن للشيخ ابراهيم الطرابلسي (المتوفى سنة 922هـ) وهو كتاب جيد يستدل لمذهب الامام بأحاديث صحيحة

⁹⁸ *Al-Burhān Sharh Mawāhib al-Rahman*; this manuscript was copied in 1327 AH and the narration was recorded in 1/134

⁹⁹ 1/303 (edited by the late Shaykh Abdur Rashid al-Nu'mani of Pakistan in two bulky volumes). The work by Abdul Latif al-Sindi was a direct reply to Muhammad Ma'in al-Sindi's (d. 1161 AH) work known as *Dirasat al-Labīb fi'l Uswat al-Hasan bi'l Habīb*, and it was also edited by the said Shaykh al-Nu'mani

¹⁰⁰ 2/162

¹⁰¹ He died in 1933 CE/1352 AH

Meaning:

“Our Shaykh said: As well as traversing in *al-Burhān Sharh Mawāhib al-Rahman* of Shaykh Ibrāhīm al-Tarābulṣi (d. 922 AH), and it is a good book inferring evidence for the Madhhab (School of law) of the Imām (Abū Hanifa) with authentic (Sahīh) Hadīths.”

The above two quotes have thus ascertained that the methodology of Imām Burhānūḍ-Dīn al-Tarābulṣi was to quote what he had considered to be authentic in some manner while compiling his work known as *al-Burhān*. Hence, the narration that was cited from the *Sunan* of Sa‘īd ibn Manṣūr would have been at least Hasan if not Sahīh in terms of its authenticity to Imām al-Tarābulṣi in his *al-Burhān Sharh Mawāhib al-Rahman*.

A famous and reliable scholar of the Hanafī Madhhab known as **Imām Ali al-Qāri (d. 1014 AH)** has also mentioned that specific Prophetic Hadīth as recorded in the *Sunan* of Sa‘īd ibn Manṣūr, which mentioned the desirability of performing four rak’ats before and after Isha prayers in his work known as *Fath Bāb al-Ināya bi Sharh al-Nuqāya*¹⁰² as follows:

(وَحُبِّ قَبْلِ الْعِشَاءِ وَبَعْدَهُ) لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «مَنْ صَلَّى قَبْلَ الْعِشَاءِ أَرْبَعًا، كَانَ كَأَنَّمَا تَجَدَّ مِنْ لَيْلَتِهِ، وَمَنْ صَلَّى بَعْدَ الْعِشَاءِ، كَانَ كَمَثَلِهِمْ مِنْ لَيْلَةِ الْقَدْرِ». رَوَاهُ سَعِيدُ بْنُ مَنْصُورٍ فِي «سُنَنِهِ»

Meaning: (What is liked before Isha and after it): is his saying, upon him be peace and blessings: *Whoever prays four rak'ats before Isha, it is as though he performed Tahajjud (late night prayer) that night, and whoever prays after the Isha it equates to the like of them on Laylat ul-Qadr. It was related by Sa‘īd ibn Manṣūr in his Sunan.*¹⁰³

The above words from Mulla Ali al-Qāri have been verified from his own handwritten copy of the *Fath Bāb al-Ināya* in order to remove speculation that there could have been a typographical error in the sentence mentioning four rak’ats before Isha. The handwritten copy of the named work is located in the Turkish Arabic manuscript collection known as *Nuruosmaniye* (no. 1661). Front page:

¹⁰² 1/329 (edited by Muhammad Nizar Tamim and his brother Haytham Nizar Tamim, 1st edition, 1997, Dar al-Arqam, Beirut). The work is a commentary to *al-Nuqāya* by Sadr al-Shari’a Ubaydullah ibn Mas’ūd (d. 747 AH)

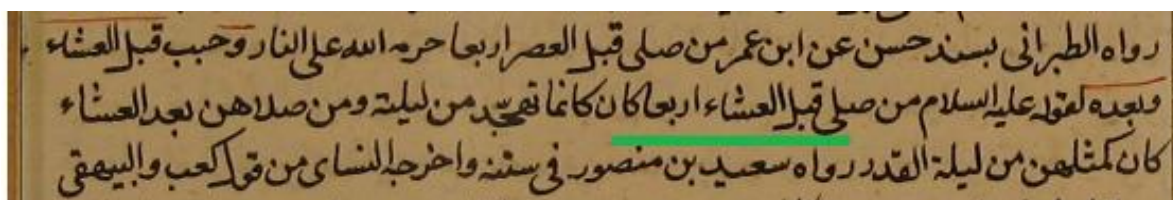
¹⁰³ One of the odd nights in the last 10 nights of Ramadan when the Holy Qur’an was revealed

كما ادى ما وجب تبليغه بالعبارة ادى الضابطا لاثباته كقول الشرح هكذا وهكذا وادى بالكتب به كتابه
 لم يقل غيره ثم الكثرة منقسمة الى ثلاثة اقسام منها مستبين مرسوم وهو ان يكتب من فلان الى فلان ان
 الامر كذلك وكذا من الطلاق والعناق ونحوها فهذا كما لنطق ومنها مستبين غير مرسوم كما كثر به
 على الجدار واوراق الاشجار وعلى الكاغذ لا على وجه رسم الدمار بهذا ليس له الا عوار الابدان
 شيء آخر اليه كالنبي والاشهاد عليه والاملاء على الغير حتى يكتبه لديه لان الكثرة قد تكون للتجربة وبعد
 الاشياء مسين انها ليست كذلك ومنها غير مستبين كما كثر به على الهواء والماء وهو بمنزلة كلام
 غير صحيح فلا ثبت به شيء من الاحكام ولو انضم اليه وانما جعلت الاشارة حجة في الاخرس للحاجة
 الى ذلك في حق هذه الاحكام لانها من حقوق العباد وهي تثبت مع الشهادة ولا يجحد الاخرس اذا اقر
 بما وجب الحد ولا فاقا بغير الاشارة او الكثرة امانا ان كان مقدوفا فلا الحد وقد رى بالشبهات
 ولعله يصدق لما قد فلا يحدقا ذمه للشبهة وعدم ثبوت طلب الحد واما اذا كان فاقا فلا يحد
 له لعدم القدر صريحا بالزنا وهو شرط فيه والفرق بين الحد والقود حيث ثبت القود بالكتابة والآلة
 بخلاف الحد ان القود حق العبد وحق العبد لا يختص بل يفتقدون لفظ وقد ثبت بدون اللفظ
 كما تعاطى بخلاف الحد فانه لا ثبت ببيان فيه شبهة وقالوا في معتقل اللسان وهو الذي اعترض له
 احباس اللسان حتى لا يقدر على الكلام والبيان ان امتد ذلك الاعمال فان بقي سنة وقيل الى زمان للوث
 قبل وعلم القدر اشارة الى المعتقل فكذلك اي تحكيم حكم الاخرس بخلاف الذي صحت يوما او يومين
 لعارض وفي غتم مذبوحه فيها مينة ولا علامة تتميزها المينة من المذبوحه ان كانت المينة اكثر او كانتا
 مستقرتين لم يוכל الغنم في حالة الاختيار وان كانت هي اي المينة اقل تحرى واكثر ذلك الغنم في حالة
 الاختيار فبذلك ان المينة المتبقية يحل اكلها في حالة الاضطرار فالمشكوك فيها اولى وعند مالك والثوري
 واحمد لا يוכל بالتحري في حالة الاختيار وان كانت المذبوحه اكثر لان التحري دليل ضروري فلا يصار
 اليه من غير ضرورة في حالة الاختيار ولنا ان الغلبة تنزل منزلة الضرورة في افادة الاباحة الا ترى
 ان اسواق المسلمين لا تخلو عن المحروم من مسروق ومغصوب ومع ذلك يتباح التناول اعتمدا على الظاهر
 وهذا لان العمل منه لا يمكن التحرر عنه مسقط اعتباره دفعا للرجوع وقد قال تعالى ليس عليكم في الدين من
 حرج وقال عليه السلام بعثت بالحنيفية السمحة ومن خالف سنتي فليس مني رواد الخطيب عن جابر والحد
 لله الذي سمعتم الصالحات وافضل الصلوات واكمل التحيات على سيد الموجودات وسند الشهود
 وعلى آله واصحابه وازواجه الطاهرات وعلى العلماء العاملين والصالحين الكاملين وسائر المؤمنين
 والمؤمنات الاحياء منهم والاموات وقد وقع هذا تحرير هذا الكتاب بعون الملك الوهاب على يد مولانا
 مع سلفه وهو فقير عبد الله الغني الهاري على بن سلطان محمد القاري عالمها ربهما الحفي بلفظ الحفي
 وكرمه الوفي وذلك بركة الكرمه قبالة الكعبة المعظمة عام ثلاث بعد
 الالف من الهجرة النبوية

The actual narration from the *Sunan* of Sa'īd ibn Mansūr was presented by Mulla Ali al-Qāri on folio 70b:

يصلي في بيته قبل الظهر اربعاً ثم يخرج فيصلي بالناس ثم يدخل فيصلي ركعتين رواه مسلم واما كونها بتسليمه
 فلما في موطن محمد بن الحسن قال حدثنا بكير بن عامر الجعفي عن ابراهيم والشعبي عن ابى ايوب الانصاري عن ابى النضر
 صلى الله عليه وسلم كان يصلي قبل الظهر اربعاً اذا زالت الشمس فقال ابو ايوب الانصاري عن ذلك فقال ان ابى
 ابواب السماء يفتح في هذه الساعة فاحب ان يصعد في تلك الساعة خير قلت اني كلهن قراءة قال نعم قلت
 اني فعل بينهم بسلام قال لا وفي سنن ابى داود وابن ماجه وثالث الترمذي عن ابى ايوب نحوه وهو اما
 كونها قبل الجمعة كذلك فلقول ابن عباس كان النبي صلى الله عليه وسلم يركع من قبل الجمعة اربعاً لا يفصل في شيء
 منهم رواه ابن ماجه من حديث سفيان بن عبيد ولفظه على كان رسول الله صلى الله عليه وسلم وذكر نحوه سواء
 وزاد ويجعل التسليم في اخرهن ركعة رواه الطبراني واما كونها بعد الجمعة كذلك فلما رواه الجماعة الا البخاري
 عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم اذا صليتم بعد الجمعة فصلوا اربعاً فان عجل يابتي
 وفصل ركعتين في المسجد ركعتين اذا رجعت ولما روى مسلم عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال
 منكم مصلياً بعد الجمعة فليصل اربعاً وسن عند ابى يوسف ان يصلي بعد الجمعة ست ركعات فلما في ابى داود
 عن ابن عمر انه اذا كان بعد فصل الجمعة تقدم فصل ركعتين ثم تقدم فصل اربعاً واذا كان بالمدينة فصل الجمعة
 ثم رجع الى بيته صلى ركعتين ولم يصل في المسجد فقيل له فقال كان رسول الله صلى الله عليه وسلم يفعل ذلك
 فقد اثبت ستاً بعد ما عكة وجب اي نذب الاربعة قبل العصر لما روى ابوداود والترمذي وقال
 حديث حسن عن ابن عمر قال قال رسول الله صلى الله عليه وسلم رجع الله اثره صلى قبل العصر اربعاً ولفظه
 على كان عليه السلام يصلي قبل العصر ركعتين رواه ابوداود ورواه الترمذي واحمد وقال اربعاً ولما رواه
 رواه الطبراني بسند حسن عن ابن عمر من صلى قبل العصر اربعاً حرم الله على النار وجب قبل العشاء
 وبعده لقوله عليه السلام من صلى قبل العشاء اربعاً كان كما نقيض من ليلة ومن صلاهن بعد العشاء
 كان كشلمن من ليلة القدر رواه سعيد بن منصور في سننه واخرجه النسائي من قول كعب واليهقي
 من قول عائشة ولما روى في هذا كما لم يرد من صل بعد التواب وهو لا يدرك الاسماء ولفظه عايشه
 ما صلى رسول الله صلى الله عليه وسلم العشاء عوطاً ودخل على الاصل بعد اربع ركعات او ستاً رواه ابوه
 داود ولما روى البخاري عن ابن عباس قال لب عبد خالتي ميمونة بنت الحارث زوج النبي صلى الله عليه
 وسلم العشاء ثم جاء الى منزله فصل اربع ركعات ثم نام ثم قام فصل خمس ركعات ثم ركعتين ثم خرج الى
 الصلوة وروى مسلم في صحيحه عبد الله بن معقل المزني قال قال رسول الله صلى الله عليه وسلم بين كل اذانين
 صلوة قالوا ثلثاً قال في الثالثة لمن شاء وفي رواية قال في الرابعة لمن شاء وخفف من هذا المغرب لما
 روى الطحاوي والدارقطني والبخاري عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال عند كل اذانين صلوة
 ما خلا صلوة المغرب وهذه زيادة مقبولة فذلك على عدم مشروعية الصلوة قبل المغرب وذكر الطحاوي
 ان السلف تركوا الركعتين قبل المغرب وروى ابوداود باسنادين عن ابن عمر قال لما رأت احداً يصلي ركعتين
 قبل المغرب على عهد رسول الله صلى الله عليه وسلم ذكره النووي وما يندب ست بعد المغرب لقوله عليه السلام

The portion within the box being:



Mulla Ali al-Qāri and al-Tarābulsi before him did not mention the name of the Sahabi who narrated the Hadīth from the Prophet (sallallahu alaihi wa sallam), or present the chain of transmission found in the manuscript of Sunan Saʿīd ibn Manṣūr that they may have procured the narration from directly. It is also conceivable that they both read the narration from a secondary source.

Nevertheless, the fact that they provided this specific narration with this precise wording is a clear cut indication that they considered it an authentic narration to stipulate the practice of four rakʿats before, and after Isha, as the *Fath Bāb al-Ināya bi Sharh al-Nuqāya*, and *al-Burhān Sharh Mawāhib al-Rahman fī Madhhab al-Nuʿman*, were both works of fiqh (jurisprudence) written to validate the positions of the Hanafī Madhhab that they both belonged to.

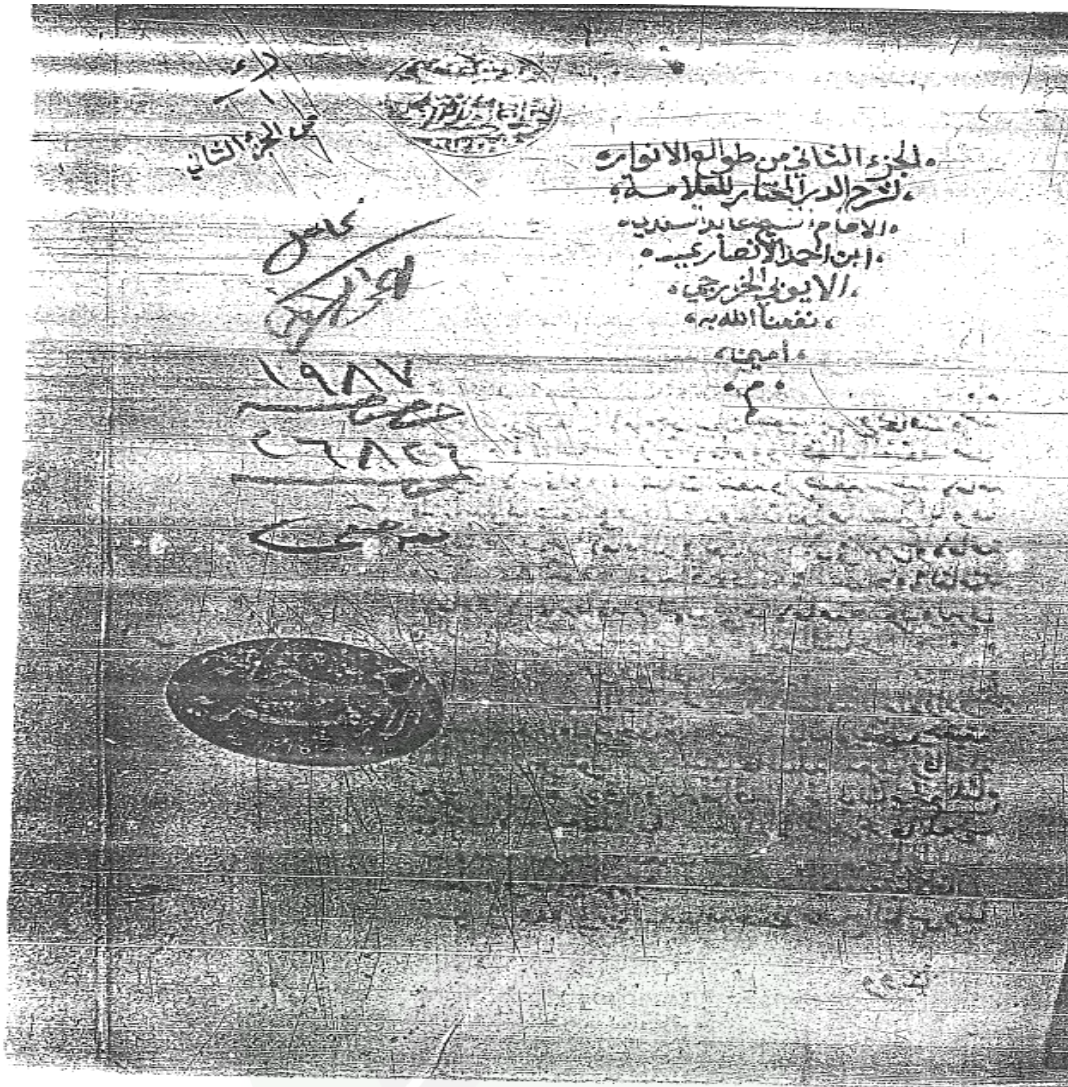
Another major scholar from the 13th Islamic century has also mentioned the same narration from the *Sunan* of Saʿīd ibn Manṣūr with the wording for four rakʿats before Isha. The scholar being referred to was most likely to have been the foremost Hadīth master in his age who had reached the rank of Hāfiz of Hadīth. This Imām was none other than **al-Hāfiz Muhammad ʿĀbid al-Sindi** (d. 1257 AH), and he was the foremost scholar of Hadīth in the holy city of Madina. He has left behind a major commentary on the Hanafī fiqh manual known as *al-Durr al-Mukhtār* by Imām Muhammad ibn Ali al-Haskafi (d. 1088 AH), entitled *Tawālī al-Anwār Sharh al-Durr al-Mukhtār*.¹⁰⁴ Shaykh ʿĀbid has mentioned that the Sahabi who narrated it was al-Barā ibn ʿĀzib (ra).

The following is the title page of the *Tawālī al-Anwār*¹⁰⁵ with the narration for four rakʿats before Isha as in the *Sunan* of Saʿīd ibn Manṣūr:

House of Verification

¹⁰⁴ This work is said to be edited currently. The Maktaba al-Azhariyya manuscript of this work is composed of some 9522 folios spread over 16 volumes and it could be printed in around 50 volumes if edited in modern typesetting. The contemporary Syrian biographer of Shaykh ʿĀbid al-Sindi, known as Dr Sāʿid Bakdāsh (now based in Madina) has mentioned the finer details of this work at greater length in his work entitled: *Al-Imām al-Faqih al-Muhaddith al-Shaykh Muhammad ʿĀbid al-Sindi al-Ansari – Raʾīs Ulama al-Madina al-Munawwara fī Asrihi* (The Imām, the jurisprudent, the Hadith scholar, the Shaykh, Muhammad ʿĀbid al-Sindi al-Ansari – Head of the scholars in the illuminated city of Madina in his age). One may refer to pages 401-413 for details

¹⁰⁵ Second volume, folio 241a of the Maktaba al-Azhariyya manuscript in Cairo, Egypt



The actual narration from al-Barā ibn ʿĀzib (ra) as recorded in the *Sunan* of Saʿīd ibn Manṣūr was presented by Shaykh ʿĀbid al-Sindi in the 2nd volume, folio 241a (see the arrow for the name of the Sahabi) as follows:

بعد صلاة العشاء اخرجني سعيد بن منصور في سنة عن
 البراء بن عازب قال قال رسول الله صلى الله عليه وسلم من صلى
 قبل الفجر اربعاً كان له صلى وتجدت ليلته ومن صلى
 بعد العشاء اربعاً كان له مثلها من ليلته القدر واخرجني الباق

Note also that Shaykh ʿĀbid al-Sindi had a chain of transmission (sanad) leading directly back to the *Sunan* of Saʿīd ibn Manṣūr which he presented in his work listing all of his chains of transmission (asānīd) to many books of Hadīth, jurisprudence, creed and Hadīths known as musalsal narrations. This work is known as *Hasr al-*

This variant being referred to was attributed to the *Sunan* of Sa'īd ibn Manṣūr by al-Hāfiz Jamalud-Din al-Zayla'ī (d. 762 AH) in his *Nasb al-Rāya*¹¹⁰ as follows:

عَزَى إِلَى سُنَنِ سَعِيدِ بْنِ مَنْصُورٍ، مِنْ حَدِيثِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا، كَانَ كَأَنَّمَا تَهَجَّدَ مِنْ لَيْلَتِهِ، وَمَنْ صَلَّى بَعْدَ الْعِشَاءِ، كَانَ كَمِثْلِهِنَّ مِنْ لَيْلَةِ الْقَدْرِ

Meaning: "It has been ascribed to Sunan Sa'īd ibn Manṣūr from the Hadīth of al-Barā ibn 'Āzib, who said: The Prophet (sallallahu alaihi wa sallam) said: Whoever prays four rak'ats before Zuhr (prayer), it is as though he performed Tahajjud (late night prayer) that night, and whoever prays after the Isha it equates to the like of them on Laylat ul-Qadr."

Another 13th century scholar was **Shaykh Muhammad Qutubud-Din Khan**¹¹¹ (d. 1289 AH) from Delhi in India. He authored a well-known Urdu commentary to the renowned later Hadīth compilation known as *Mishkāt al-Masābīh*¹¹² entitled *Mazāhir-e-Haqq*. Within this work he too has mentioned the narration from the *Sunan* of Sa'īd ibn Manṣūr mentioning four rak'ats before Isha and after it.¹¹³

It seems likely that al- did not physically see a manuscript copy of *Sunan Sa'īd ibn Manṣūr* as he merely ascribed the narration to this work. What indicates this is the fact that he quoted a narration from this *Sunan* in his *Nasb al-Rāya*¹¹⁴ with its chain of transmission by relying on the author of *al-Tanqīh*,¹¹⁵ rather than referring directly to an original manuscript of the said *Sunan*.

According to Imām Abūl Khattāb ibn Dihya al-Kalbī (d. 633 AH) in his *al-Ilm al Mashhūr fī Fadā'il al-Ayām wa al-Shahūr*,¹¹⁶ the original *Sunan* of Sa'īd ibn Manṣūr was composed of twenty four parts. The complete manuscript of *Sunan Sa'īd ibn Manṣūr* (d. 227 AH) does not seem to be available in the known manuscript libraries in our time. Only a part of it has been discovered and published in the last few decades. A partial manuscript is found in the Koprulu collection (no. 439)¹¹⁷ of the Suleymaniyye library in Istanbul, and another part is the incomplete manuscript from

¹¹⁰ 2/139 (Dar al-Qibla edition)

¹¹¹ He was born in Delhi in the year 1219AH and migrated to Makka where he died in 1289AH

¹¹² Compiled by Imām Waliud-Din al-Tabrīzi (d. 737 AH)

¹¹³ See *Mazāhir-e-Haqq* (1/381, of the old Indian edition printed in 1914) or the recent Darul Ishaat Edition (1/745)

¹¹⁴ See 3/410

¹¹⁵ This is known as *Tanqīh al-Tahqīq* (see 4/265) and it was compiled by Shamsud-Din ibn Abdil Hādī al-Hanbalī (d. 744 AH)

¹¹⁶ See p. 162

¹¹⁷ This portion from the Koprulu collection was published in two volumes by the late Indian Shaykh, Habibur Rahman al-A'zami (d. 1992), and the manuscript was described by the late Indian expert on Islamic manuscripts known as Dr. Muhammad Hamidullah (d. 2002) in his article entitled *Eine Handschrift der Sunan von Sa'īd ibn Manṣūr, des Lehrers von Muslim* (Die Welt des Islams New Series, Vol. 8, Issue 1/2 (1962), pp. 25-34)

the library of Muhammad ibn Sa'ūd al-Subayhi. These two manuscripts were used in the published edition¹¹⁸ of the Sunan edited by Sa'd ibn Abdullah.

Al-Zayla'ī's *Nasb al-Rāya* was abridged by al-Hāfiz ibn Hajar al-Asqalāni in his *al-Dirāya fī Takhrīj Ahādīth al-Hidāya*, and it may be surmised that al-Hāfiz ibn Hajar did not check an original manuscript of the Sunan of Sa'īd ibn Manṣūr when he mentioned the narration directly from the *Nasb al-Rāya* of al-Zayla'ī. This is said with the point in mind that he did not mention the authenticity of the chain of transmission, or if the textual wording was authentic, or its diametric opposite when repeating al-Zayla'ī's quoting of it from the *Sunan* of Sa'īd ibn Manṣūr most likely from a secondary source. This has been further discussed in the next section.



¹¹⁸ Published by Dar al-Sami'i, Riyadh, 1st edition, 1993 in 5 volumes

CLARIFICATION OF A TYPOGRAPHICAL ERROR MENTIONING FOUR RAK'ATS BEFORE ISHA IN SOME PRINTED EDITIONS OF AL-DIRĀYA OF AL- HĀFIZ IBN HAJAR AL-ASQALĀNI

In the published edition of al-Hāfiz ibn Hajar al-Asqalāni's work known as *al-Dirāya fī Takhrīj Ahādīth al-Hidāya*¹¹⁹ as edited by the late Sayyid Abdullah Hāshim al-Yamani al-Madani, the following narration was attributed to the words of Ibn Hajar:

فَفِي سَنَنِ سَعِيدِ بْنِ مَنْصُورٍ مِنْ حَدِيثِ الْبَرَاءِ رَفَعَهُ مَنْ صَلَّى قَبْلَ الْعِشَاءِ أَرْبَعًا كَانَ كَأَنَّمَا تَهَجَّدُ مِنْ لَيْلَتِهِ وَمَنْ صَلَّى بَعْدَ الْعِشَاءِ كَمَثَلِهِمْ مِنْ لَيْلَةِ الْقَدْرِ

"And in Sunan Sa'īd ibn Manṣūr from the raised back Hadīth of al-Barā (ibn 'Āzib): Whoever prays four rak'ats before Isha it is as though Tahajjud (late night prayer) has been performed from its night, and whoever prays after the Isha it equates to the like of them on Laylat ul-Qadr."

The wording underlined has one crucial typographical error and that is the fact that al-Hāfiz ibn Hajar did not write "four rak'ats before Isha" but it was actually written as "four rak'ats before Zuh." This error was also published in probably the first published edition of *al-Diraya*¹²⁰ which was incorrectly published under the title of *Nasb al-Rāya* by Matba'a al-Farūqi, Delhi, India, in the year 1299AH as the following image showed:

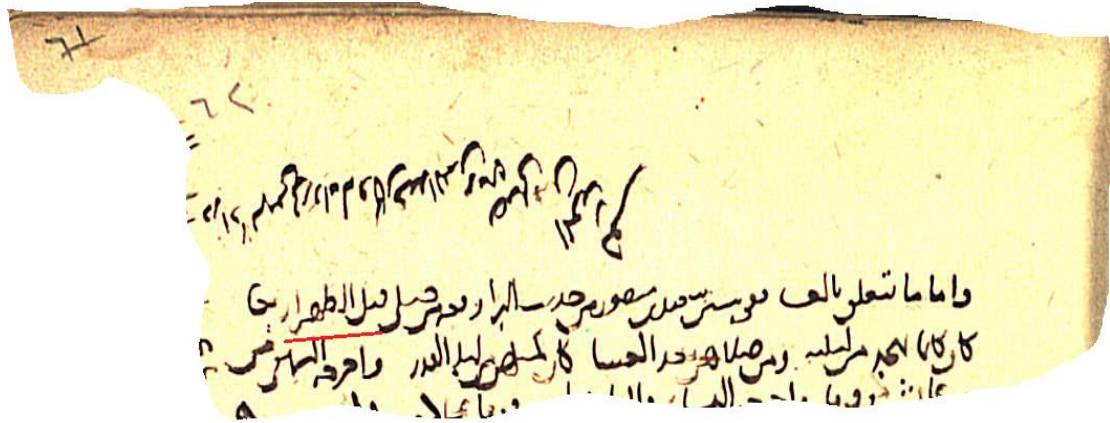
الْعِشَاءُ أَرْبَعًا كَانَ كَأَنَّمَا تَهَجَّدُ مِنْ لَيْلَتِهِ وَمَنْ صَلَّى بَعْدَ الْعِشَاءِ كَمَثَلِهِمْ مِنْ لَيْلَةِ الْقَدْرِ وَأَحْرَجَهُ الْبَرَاءُ عَنْ صَلَاتِهِ قَبْلَ الْعِشَاءِ أَرْبَعًا

Here is the actual handwriting of al-Hāfiz ibn Hajar from the manuscript of *al-Dirāya fī Takhrīj Ahādīth al-Hidāya* as preserved in the Suleymaniyye library in Istanbul, Turkey, from the Koprulu collection:¹²¹

¹¹⁹ This is an abridgement of *Nasb al-Rāya* of al-Hāfiz Jamalud-Din al-Zayla'ī (d. 762 AH), published in 2 volumes by Dar al-Ma'rifa in Beirut, Lebanon. See 1/198 for the narration of *Sunan Sa'īd ibn Manṣūr*

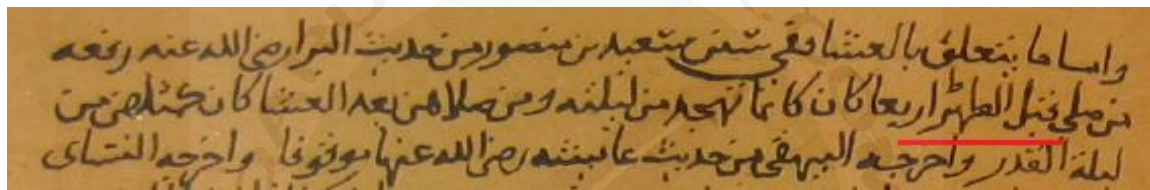
¹²⁰ P. 119

¹²¹ No. 463, folio 61b. It was compiled in the year 827 AH as mentioned on the last page of the manuscript



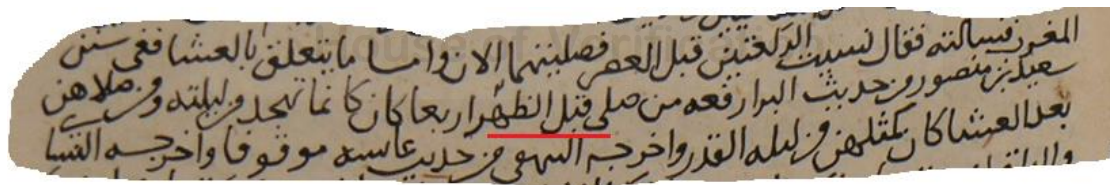
The portion underlined in red mentioned the word as Zuhr and not Isha. Likewise, another manuscript of the same work located in the Ragip Pasa¹²² manuscript collection also mentioned it with the wording for “four rak’ats before Zuhr” and not “four rak’ats before Isha”

Here is the image from this manuscript where the red underlined portion mentioned Zuhr:



Likewise, another manuscript of the same work located in the Feyzullah Effendi¹²³ manuscript collection also mentioned it with the wording for “four rak’ats before Zuhr” and not “four rak’ats before Isha”

Here is the image from this manuscript¹²⁴ where the red underlined portion mentioned Zuhr:



The sanad that was originally found in the *Sunan* of Sa‘īd ibn Manṣūr was also recorded by Imām Abūl Qāsim al-Tabarānī in his *al-Mu‘jam al-Awsat*¹²⁵ as follows

¹²² Located in the Suleymaniyye library in Istanbul, Turkey, with the title being *al-Nihāya li Takhrīj Ahādīth al-Hidāya* and scribed in the year 862 AH from Ibn Hajar’s copy dated 827 AH, as the last page mentioned. The image has been taken from Ragip Pasa no. 598, folio 59b.

¹²³ As stored in the Suleymaniyye library in Istanbul

¹²⁴ Feyzullah Effendi (no. 289, folio 56b) dated 833 AH on folio 179a

via the route of Sa'īd ibn Manṣūr, with similar wording, and a few extra words towards the end not mentioned by Ibn Hajar in *al-Dirāya* and before him by al-Zayla'ī in his *Nasb al-Rāya*:

6332 - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ الصَّائِغُ، ثنا سَعِيدُ بْنُ مَنْصُورٍ، ثنا نَاهِضُ بْنُ سَالِمٍ الْبَاهِلِيُّ، ثنا عَمَّارُ أَبُو هَاشِمٍ، عَنِ الرَّبِيعِ بْنِ لُوطٍ، عَنْ عَمِّهِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ كَأَنَّمَا تَهَجَّدَ بِهِنَّ مِنْ لَيْلَتِهِ، وَمَنْ صَلَّى بَعْدَ الْعِشَاءِ كُنَّ كَمِثْلِهِنَّ مِنْ لَيْلَةِ الْقَدْرِ، وَإِذَا لَقِيَ الْمُسْلِمُ الْمُسْلِمَ فَأَخَذَ بِيَدِهِ، وَهُمَا صَادِقَانِ، لَمْ يَتَفَرَّقَا حَتَّى يُغْفَرَ لَهُمَا» لَمْ يَرَوْ هَذَا الْحَدِيثَ عَنِ الرَّبِيعِ بْنِ لُوطٍ إِلَّا عَمَّارُ أَبُو هَاشِمٍ، تَفَرَّدَ بِهِ نَاهِضُ بْنُ سَالِمٍ "

Based on the above findings it seems plausible to suggest that there were two variants found in the *Sunan* of Sa'īd ibn Manṣūr. One of them mentioning four rak'ats before Zuhr as al-Hāfiz al-Zayla'ī mentioned and then repeated by al-Hāfiz ibn Hajar, while the alternative version mentioned four rak'ats before Isha and that was relied upon and quoted by Imām Burhānud-Din Ibrāhim ibn Musa al-Tarābulṣī in *al-Burhān Sharh Mawāhib al-Rahman fī Madhhab al-Nu'man*, Imām Ali al-Qārī in his *Fath Bāb al-Ināya* when commenting on the position for four rak'ats before Isha as mentioned in *al-Nuqāya* by Sadr al-Shari'a Ubaydullah ibn Mas'ūd (d. 747 AH), as well as al-Hāfiz Muhammad 'Abid al-Sindi and Shaykh Qutubud-Din Khan.

¹²⁵ 6/254, no. 6332. Al-Hāfiz Nurud-Din al-Haythami recorded it from al-Tabarani's *al-Mu'jam al-Awsat* in his *Majma al-Zawā'id* (2/220-221) where he mentioned that the sub-narrator known as Nāhid ibn Sālim al-Bāhilī has no known biography. Muhammad ibn Ali al-Shawkānī also mentioned in his *Nayl al-Awtār* (3/25, edited by Isamud-Din Sababiti, 1st edition, 1993, Dar al-Hadith, Cairo) that (Zaynud-Din) al-Irāqī said that Nāhid has no known Jarh (dispraise), Ta'dīl (praise) or biography.

A NARRATION FOUND IN SOME MANUSCRIPTS OF THE MUSANNAF IBN ABI SHAYBA FROM THE SAHABI: ALI IBN ABI TĀLIB (RA)

There are several published editions of the Musannaf of Imām Abū Bakr ibn Abi Shayba (d. 235 AH) available in the markets these days. In all of the most recent recensions using various earlier manuscripts the following narration has been mentioned:

حَدَّثَنَا أَبُو الْأَحْوَصِ ، عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ مَيْسَرَةَ ، وَزَادَانَ ، قَالَ : كَانَ عَلِيٌّ يُصَلِّي مِنَ
التَّطَوُّعِ أَرْبَعًا قَبْلَ الظُّهْرِ ، وَرَكَعَتَيْنِ بَعْدَهَا ، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ ، وَأَرْبَعًا بَعْدَ الْعِشَاءِ ، وَرَكَعَتَيْنِ
قَبْلَ الْفَجْرِ

Meaning:

Abūl Ahwas transmitted to us from Atā ibn al-Sā'ib from Maysara and Zādhān, who said: “Ali (ibn Abi Tālib) would pray from the voluntary prayers: Four (rak'ats) before Zuhr and two (rak'ats) after it, two (rak'ats) after Maghrib, four (rak'ats) after Isha and two (rak'ats) before Fajr.”

The above narration may be seen with the above wording in the following most recently published recensions of the Musannaf ibn Abi Shayba in chronological order:

- i) The edition published by Maktaba al-Rushd (Riyadh, 1st edition, 2004, see 3/78, no. 6018) and edited by Hamad ibn Abdullah al-Jum'a and Muhammad ibn Ibrāhim al-Luhaydan
- ii) The edition published by Dar al-Qibla (Jeddah, 1st edition, 2006, see 4/283, no. 6021) and edited by Shaykh Muhammad Awwāma of Madina
- iii) The edition published by Dar al-Fāruq (Cairo, 1st edition, 2009, see 3/73, no. 6026) and edited by Usama ibn Ibrāhim
- iv) The edition published by Dar Kunuz Ishbiliya (Riyadh, 1st edition, 2015, see 4/290-291, no. 6103) and edited by Sa'd ibn Nāsir al-Shathari

Three of the above editions have indicated in the footnotes that there are some manuscripts they used which had the wording as follows instead:

حَدَّثَنَا أَبُو الْأَحْوَصِ ، عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ مَيْسَرَةَ ، وَزَادَانَ ، قَالَ : كَانَ عَلِيٌّ يُصَلِّي مِنَ
التَّطَوُّعِ أَرْبَعًا قَبْلَ الظُّهْرِ ، وَرَكَعَتَيْنِ بَعْدَهَا ، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ ، وَأَرْبَعًا قَبْلَ الْعِشَاءِ ، وَرَكَعَتَيْنِ
قَبْلَ الْفَجْرِ

Meaning:

Abūl Ahwas transmitted to us from Atā ibn al-Sā'ib from Maysara and Zādhān, who said: Ali (ibn Abi Tālib) would pray from the voluntary prayers: Four (rak'ats) before Zuhr and two (rak'ats) after it, two (rak'ats) after Maghrib, four (rak'ats) before Isha and two (rak'ats) before Fajr.”

In the edition published by Maktaba al-Rushd they mentioned the following in the footnote:

(٤) في (م) و (ظ): «قبل».

This meant that in two manuscripts with the symbols meem and dha the wording mentioned four rak'ats “before” (qabl) Isha and not after (ba'd) Isha. The manuscript symbolized as meem (م)¹²⁶ was the one owned by Imām Muhammad 'Ābid al-Sindi and it was originally located in Maktaba al-Mahmudiyya in Madina. It was transferred later on to the Topkapi Sarai¹²⁷ in Istanbul, Turkey. This manuscript was scribed in the year 1229AH.

The manuscript symbolized as dha (ظ) was the one originally located in Darul Kutub al-Zāhiriyya¹²⁸ in Damascus, Syria. This manuscript was said to be from the 7th Islamic century according to Tārīkh al-Turāth al-Arabi¹²⁹ by Fu'ād Sezgin.

In the edition published by Dar al-Qibla the editor known as Shaykh Awwāma mentioned the following in the footnote¹³⁰:

٦٠٢١ - «وأربعاً بعد العشاء»: في ظ، ع، ش: وأربعاً قبل العشاء.

This meant that in three manuscripts with the symbols dha, ayn and sheen the wording mentioned four rak'ats “before” (qabl) Isha and not after (ba'd) Isha.

The manuscript symbolized as dha (ظ) was from the Zāhiriyya library in Damascus in 6 volumes. This copy is not the one listed above (Hadīth no. 422) which is also located in the Zāhiriyya library. This manuscript was scribed by Abdullah ibn Muhammad ibn Ibrāhim al-Muhandis al-Hanafī (b. 691 – d. 769 AH)¹³¹ and thus this manuscript is from the eighth century. This manuscript was described as being dependable by the editors of the Maktaba al-Rushd¹³² edition and scribed by a scholar of Hadīth; meaning Ibn al-Muhandis.

¹²⁶ See 1/367 of the Maktaba al-Rushd edition

¹²⁷ Stored under No's: 2566 and 2567. This is also known as the Ahmed al-Thālith collection.

¹²⁸ Stored under hadith no. 422 as mentioned on 1/373 of the Maktaba al-Rushd edition

¹²⁹ 1/206

¹³⁰ See 4/5 of this edition for what manuscript copies the symbols represented

¹³¹ His biography was mentioned by Ibn Hajar al-Asqalani in his *al-Durar al-Kāmina* (2/282, no. 2195)

¹³² See 1/371

The manuscript symbolized as ayn (ع) was the one owned by Imām Muhammad ‘Ābid al-Sindi and this has been mentioned above. The manuscript symbolized as sheen (ش) was the one known as the Pir Jhando manuscript that was originally located in Pakistan. It was incorporated later on into the manuscript collection of the late Badiud-Din Sindi who was mentioned earlier on. This copy¹³³ was scribed in 1328AH by a certain Inayatullah.¹³⁴

In the edition published by Dar Kunuz Ishbiliya the editor known as Sa’d al-Shathari mentioned the following in the footnote¹³⁵:

(١) في [أ، ب، ك] : (قبل).

This meant that in three manuscripts with the symbols alif, ba and kaaf the wording mentioned four rak’ats “before” (qabl) Isha and not after (ba’d) Isha.

The manuscript symbolized as alif (أ) was the Maktaba al-Mahmudiyya copy owned by Imām Muhammad ‘Ābid al-Sindi. The manuscript symbolized as ba (ب) was the one scribed by Inayatullah (Pir Jhando copy as described above). The manuscript symbolized as kaaf (ك) was the Zāhiriyya manuscript scribed by the above named Ibn al-Muhandis. Al-Shathari mentioned that this manuscript was: *“An accurate transcript copy and the most perfect.”*¹³⁶

From the above information one may determine and conclude that the manuscripts which had the wording for “Four rak’ats before Isha” were:

- i) The Zāhiriyya copy (Hadīth no. 422) from the 7th century
- ii) The Zāhiriyya manuscript scribed by Ibn al-Muhandis in the 8th century
- iii) The Maktaba al-Mahmudiyya manuscript owned by Imām Muhammad ‘Ābid al-Sindi
- iv) The Pir Jhando manuscript scribed by Inayatullah in the year 1328AH

The following is an example from the Maktaba al-Mahmudiyya¹³⁷ manuscript that was owned by Imām Muhammad ‘Ābid al-Sindi with the wording for “four rak’ats before Isha”:

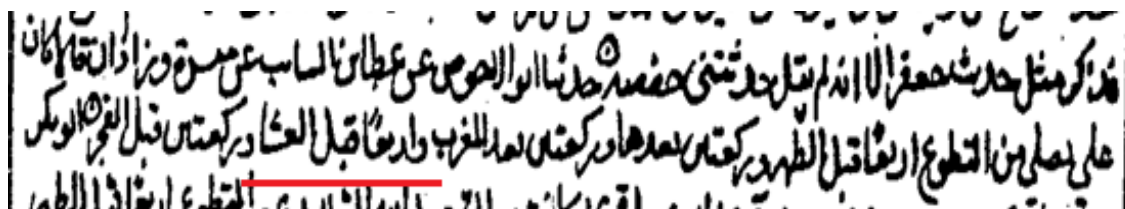
¹³³ A digital copy of this is held in the Muhammad ibn Sa’ud University manuscript library (no. 6161-6168) in Riyadh

¹³⁴ As mentioned in the Maktaba al-Rushd edition (1/374)

¹³⁵ 4/291

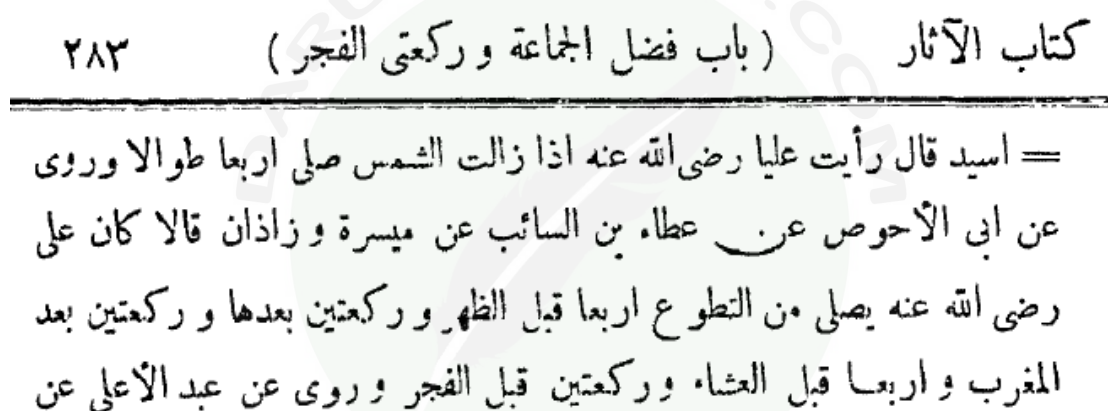
¹³⁶ See 1/65 of his edition

¹³⁷ Volume 1/folio 88b (This manuscript is now located in the Topkapi palace (Sarai) in Istanbul, Turkey under no.2566 and 2567



- v) There is also a fifth manuscript that has the wording as “four rak’ats before Isha” that was not used in any of the above editions. One of the greatest manuscript experts and Hadīth specialists from the Indian subcontinent in the last Islamic century was Shaykh Abūl Wafa al-Afghāni (d. 1975).¹³⁸ In his editing of the work known as *Kitāb al-Āthar*¹³⁹ of Imām Muhammad ibn al-Hasan al-Shaybāni; Shaykh Abūl Wafa brought forth the version which mentioned the wording as ‘four rak’ats before Isha’ instead of giving preference to the manuscripts which mentioned it as “four rak’ats after Isha.”

Here is the image from the notes of Shaykh Abūl Wafa to *Kitāb al-Āthar*:



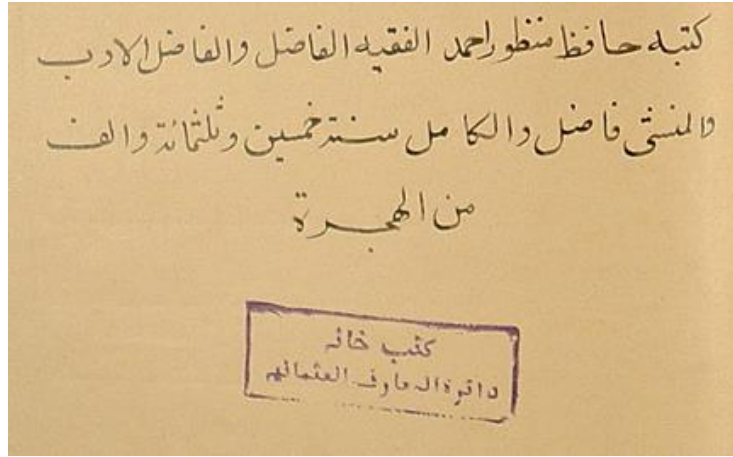
Shaykh Abūl Wafa was the head of the Hyderabad (India) based research and publishing institute known as *Lajna Ihya al-Ma'arif al-Nu'maniyya*, and there is a manuscript of the Musannaf that was held in the Da'iratul Ma'arif manuscript library.¹⁴⁰ This is most likely to be the manuscript that Shaykh Abūl Wafa used in his notes to *Kitāb al-Āthar* of al-Shaybāni. This manuscript is a relatively late copy dated as 1350AH at the end of the seventh volume¹⁴¹ as the following image shows:

¹³⁸ A biography was placed here: https://en.wikipedia.org/wiki/Abul_Wafa_Al_Afghani (accessed 26-9-16)

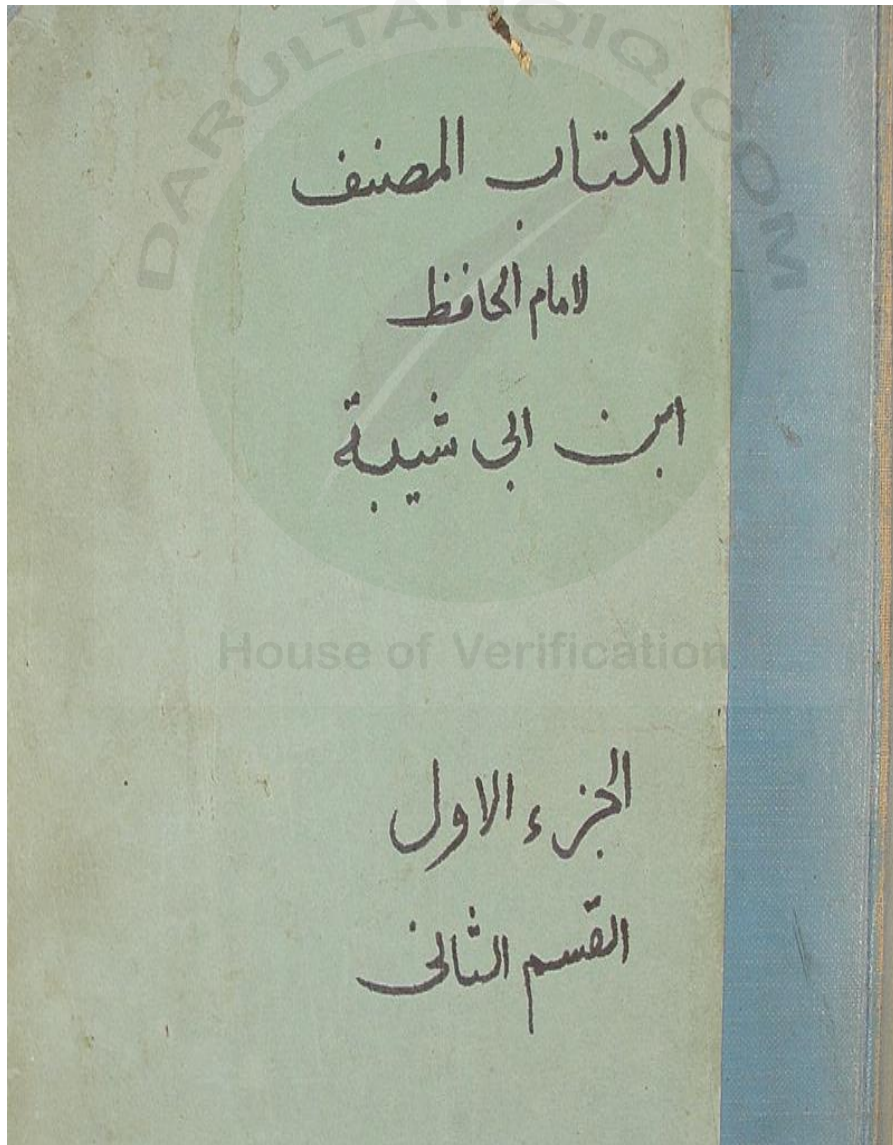
¹³⁹ See 1/283

¹⁴⁰ Also in Hyderabad

¹⁴¹ Folio 933



The following is the title page and actual folio from this manuscript mentioning the wording as “four rak’ats before Isha”:



٤٢٦
 من المغرب من صلاة العصر صلى ركعتين فاذا كانت من المشرق كعبتها من
 الظهر من المغرب صلى اربع ركعات وصلى قبل الظهر اربع ركعات وبعد الظهر
 ركعتين وصلى قبل العصر اربع ركعات يسلم في كل ركعتين على الملائكة المقربين
 والبنين ومن تبعهم من المؤمنين ومسلمين **حد** ما دعي عن جعفر
 بن برقان عن ميمون عن بن عمر قال حفظت من رسول الله صلى الله عليه
 وسلم ثمان ركعات ركعتين قبل الظهر وركعتين بعده وركعتين قبل المغرب
 وركعتين بعد العشاء وحدثني حفصة بركعتين قبل الفجر ما دعي عن يزيد
 عن بن سيرين عن منيرة بن سلمان عن ابن عمر قال حفظت من
 رسول الله صلى الله عليه وسلم عشر ركعات فذكر مثل حديث جعفر
 انه لم يلق حديثي حفصة ما اورد حوص من عطاء بن السائب عن
 مسيرة وزاذان قال كان على يعلى من التطوع اربعاً قبل الظهر و
 ركعتين بعده وركعتين بعد المغرب واربعاً قبل العشاء وركعتين قبل الفجر
البوكاري قال حدثني دعي عن مسر عن عمرو بن مرة عن ابي عبدة قال
 كانت صلاة عبد الله التي لا يدعى من التطوع اربعاً قبل الظهر وركعتين
 بعده وركعتين بعد المغرب وركعتين بعد العشاء وركعتين قبل الفجر **حد**
 ما دعي عن الزبيد عن الحسن وابن سيرين انهما قالان التطوع عشرة
 ركعتين قبل الظهر وركعتين بعده وركعتين بعد المغرب وركعتين بعد العشاء

A look at the sub narrators in the above chain of transmission from the Musannaf ibn
 Abi Shayba:

- 1) Abūl Ahwas is Sallām ibn Sulaym and al-Hāfiz Ibn Hajar declared him to be Thiqa Mutqin (trustworthy and precise) in his *Taqrīb al-Tahdhīb* as follows:

[2703] سلام بن سليم الحنفي مولاهم أبو الأحوص الكوفي ثقة متقن صاحب حديث من السابعة مات سنة

تسع وسبعين ع

- 2) Atā ibn al-Sā'ib is Sadūq (truthful) but he would confuse his narrations (meaning in the latter part of his life) as Ibn Hajar mentioned in his *Taqrīb al-Tahdhīb*:

[4592] عطاء بن السائب أبو محمد ويقال أبو السائب الثقفي الكوفي صدوق اختلط من الخامسة مات سنة

ست وثلاثين خ 4

- 3) Maysara is Maysara ibn Ya'qūb and he was declared maqbūl (acceptable) by Ibn Hajar in his *Taqrīb al-Tahdhīb*:

[7039] ميسرة بن يعقوب أبو جميلة بفتح الجيم الطهوي بضم الطاء المهملة الكوفي مقبول من الثالثة د تم س

ق

Al-Dhahabī in his *al-Kāshif* declared Maysara to be dependable:

[5754] ميسرة بن يعقوب أبو جميلة الطهوي عن علي وعنه ابنه عبد الله وعبد الأعلى الثعلبي وثق د س ق

Shaykh Shu'ayb al-Arn'au¹⁴² and Dr. Bashhār Awwād Ma'ruf disagreed with Ibn Hajar and they graded Maysara to be Sadūq Hasan al-Hadīth (truthful and good in Hadīth) in their *Tahrīr Taqrīb al-Tahdhīb*.¹⁴³

House of Verification

- 4) Zādhān is Zādhān Abū Umar al-Kindi al-Bazzāz and Ibn Hajar said he was Sadūq and would narrate mursals¹⁴⁴ in his *Taqrīb al-Tahdhīb*:

[1976] زاذان أبو عمر الكندي البزاز ويكنى أبا عبد الله أيضا صدوق يرسل وفيه شيعية من الثانية مات سنة

اثنين وثمانين بخ م 4

¹⁴² See his *Tahrīr Taqrīb al-Tahdhīb* (1/409, no. 1976)

¹⁴³ 3/444, no. 7039

¹⁴⁴ A type of narration whereby a Tabi'i (a student of a Prophetic companion) in this case would narrate directly on the authority of the Prophet (sallallahu alaihi wa sallam) and drop the name of the intermediary he actually received the narration from which may generally have been a Sahabi. In this case Zādhān was narrating the actions of the Sahabi, Ali ibn Abi Talib (ra), so this is not necessarily a mursals narration

Note that Shaykh Shu'ayb al-Arna'ut¹⁴⁵ and Dr. Bashhār Awwād Ma'ruf did not retain the claim of Zādhān transmitting mursal narrations and they graded him to be Thiqa (trustworthy) which is a higher grade than Sadūq.

The chain of transmission appears to be Hasan (good) but there is one hidden defect (illa) that may be highlighted. The narrator known as Atā ibn al-Sā'ib used to confuse his narrations when his memory deteriorated, and generally those who narrated from him before his memory depreciated, and who were themselves reliable narrators would be an indicator that his narrations were not confounded and thus acceptable.

According to Shaykh Shu'ayb al-Arna'ut and Dr. Bashhār Awwād Ma'ruf in their *Tahrīr Taqrīb al-Tahdhīb*¹⁴⁶ those who heard from Atā before his memory deteriorated were narrators like: Sufyān al-Thawri, Shu'ba ibn al-Hajjaj, Hammad ibn Zayd, Zuhayr ibn Mu'awiya, Zā'ida ibn Qudama, Ayyub al-Sakhtiyani, al-A'mash, Sufyān ibn Uyayna, Hisham al-Dastawa'ie, Hammam ibn Yahya, Hammad ibn Salama and Abū Awana.

Since Abūl Ahwas was not mentioned to be one of those who heard from Atā ibn al-Sā'ib before his memory deteriorated the chain of transmission is technically weak (da'eef), and hence inadmissible as a proof for establishing four rak'ats before Isha by itself. Imām Ibn Hajar al-Asqalani has mentioned in his *Natā'ij al-Afkār*¹⁴⁷ that Abūl Ahwas narrated from Atā after he started to confuse his narrations. The narration was declared weak by Sa'd al-Shathari in his edition of the *Musannaf* ibn Abi Shayba¹⁴⁸ for this given reason, and Usama ibn Ibrāhim declared its chain of transmission to be weak (da'eef) for the same reason in his edition of the *Musannaf* ibn Abi Shayba.¹⁴⁹

House of Verification

¹⁴⁵ See his *Tahrīr Taqrīb al-Tahdhīb* (1/409, no. 1976)

¹⁴⁶ 3/14, no. 4592 under the entry for Atā ibn al-Sā'ib

¹⁴⁷ 4/295

¹⁴⁸ 4/291, footnote 2

¹⁴⁹ 3/73, footnote 5

A NARRATION ASCRIBED TO ‘Ā’ISHA (RA)

An illustrious seventh century scholar of the Hanafī School of Islamic law (Madhhab) known as **Imām Abdullah ibn Mahmūd al-Mawsilī** (599-683 AH) compiled a work entitled *al-Mukhtār al-Fatāwa ala Madhhab al-Imām al-A‘zam*. This work was later subject to a commentary by the same author with the title: *al-Ikhtiyār li-ta’līl al-Mukhtār*. Within the latter work a narration has been advanced on the authority of the wife of Allah’s Messenger (sallallahu alaihi wa sallam), known as ‘Ā’isha (ra), mentioning the performance of four rak’ats before the Isha prayer.

Before citing the narration it is worth stating the prominence of Imām Abdullah ibn Mahmud al-Mawsilī and his standing in the Hanafī Madhhab, from the following quotation summarised by Dr. Samy Ayoub from the later Indian Hanafī scholar known as Shaykh Abdal Hayy al-Lucknawī (d. 1304 AH/1886 CE) who explained his rank and status amongst others:

“The fifth class is the followers of the school’s opinions (*tabaqat al-muqallidīn*) who are able to distinguish among the most authentic and reliable (*al-aqwā*), the authentic and reliable (*al-qawī*), and the weak (*al-da’if*) opinions, as well as between *ẓāhir al-riwāya* (authentic narrations) and *riwāya nādira* (Hanafī opinions that were not transmitted by Muḥammad al-Shaybānī). Shams al-A‘imma Muḥammad al-Kardārī (d. 562/1166), Jamāl al-Dīn al-Ḥaṣīrī (d. 636/1238), and Ḥāfiz al-Dīn al-Nasafī (d. 710/1310) are examples of Hanafī jurists of this generation. This class also includes the authors of legal manuals from among the late Hanafis (*aṣḥāb al-mutūn al-mu’tabara min al-muta’akhkhirīn*), **such as the author of *al-Mukhtār* (‘Abd Allāh b. Mawdūd al-Mawṣilī, d. 683/1284)**, the author of *al-Wiqāya* (Burhān al-Sharī‘a, d. 673/1274) and the author of *al-Majma’* (Ibn al-Sā‘atī al-Ḥanafī, d. 694/1294). **Al-Luknawī emphasizes that they do not incorporate any rejected statements or weak narrations in their legal literature.** For him, this class (*tabaqa*) is the lowest in the classes of the Hanafī jurists. He asserts, 'Those who are lower than this *tabaqa* are laymen and they should follow the scholars of their time. It is not allowed for them to issue *fatāwā* unless they are narrating from other scholars.'"¹⁵⁰

The wording mentioned in al- Ikhtiyār ¹⁵¹ being:

وَعَنْ عَائِشَةَ أَنَّهٗ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - «كَانَ يُصَلِّي قَبْلَ الْعِشَاءِ أَرْبَعًا، ثُمَّ يُصَلِّي بَعْدَهَا أَرْبَعًا ثُمَّ يَضْطَجِعُ

¹⁵⁰ Quoted from al-Lucknawī’s *al-Nāfi‘ al-Kabīr*, 9, by Ayoub, Samy. *We’re Not in Kufa Anymore: The Construction of Late Hanafism in the Early Modern Ottoman Empire, 16th - 19th Centuries CE*. 2014, 27

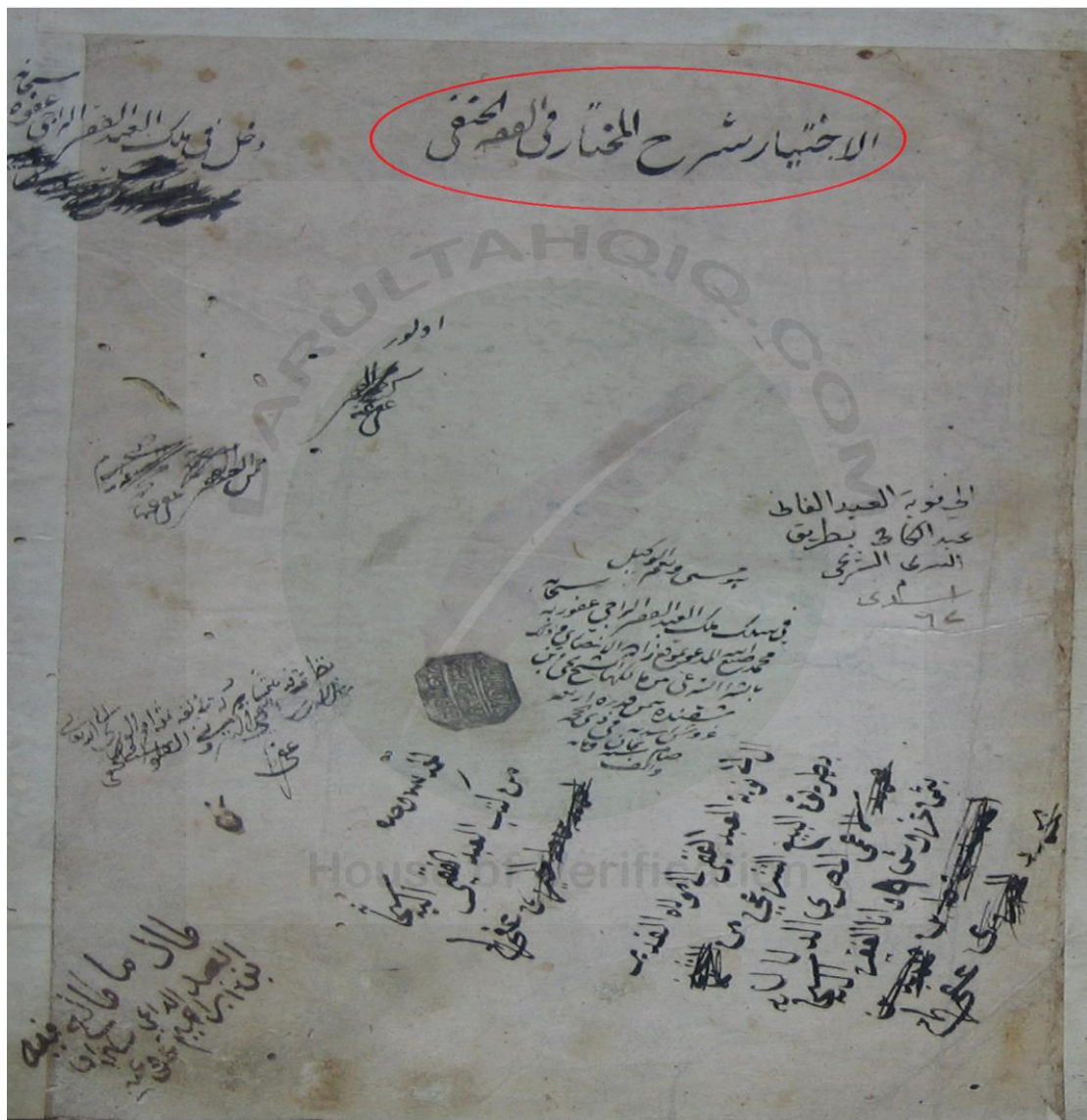
¹⁵¹ 1/66 (Matba’a al-Halabi edition, Cairo, 1937) or 1/227 (Dar al-Risala al-Alamiyya edition supervised and edited by Shu’ayb al-Arna’ut et al)

Meaning:

“From ‘Ā’isha (ra): He (the Prophet), peace and blessings be upon him, would pray four rak’ats before Isha and then he would pray four after it, and then lie down (to rest).”

Examples of the above narration from original manuscripts:

- i) The manuscript of *al-Ikhtiyār* from the Yazma-Fikih collection from the Muftuluk Kutuphanesi library in Istanbul, Turkey, dated 807 AH.¹⁵² Title page:



The actual narration in the Yazma-Fikih manuscript¹⁵³:

¹⁵² As mentioned on the last folio (281b)

¹⁵³ Folio 21a

المغرب عشرين ركعة صلى الله عليه وسلم في الحجة وقبل العشاء اربعاً وقيل ركعتين وعن عائشة رضي الله عنها ان النبي صلى الله عليه وسلم كان يصلي قبل العشاء اربعاً ثم يصلي بعدها اربعاً ثم يقطع ويصلي قبل الجمعة اربعاً وبعدها اربعاً هكذا روي عن ابن مسعود رضي الله عنه

وروي عن أبي هريرة رضي الله عنه انه صلى الله عليه وسلم قال من كان مصلياً للجمعة فليصل قبلها اربعاً وبعدها اربعاً وقيل بعدها ستاً بتسليمين مروي عن علي وهو مذهب أبي يوسف وكل صلاة بعد ما سنة يكره العنود بعدها لا يشتغل بالسنة لئلا يفصل بين السنة والندوة وعن عائشة رضي الله عنها ان النبي صلى الله عليه وسلم كان يتعد مقدار ما يقول اللهم انت السلام ومنك السلام واليك يعود السلام تباركت يا ذا الجلال والإكرام ثم يقوم من السنة ولا يتطوع مكانا الفرض لقوله عليه السلام ان يجزأكم اذا فرغ من صلاة ان يتقدم أو يتأخر يستحب وكذا يستحب للجمعة كسر الصفوف لئلا يظن الداخل أنهم في العرض **قال** ويلزم التطوع بالشروع مضياً وقضاً لقوله تعالى ولا تبطلوا أعمالكم وقيل على الصدقة فيما مضى وجب القضاء لعدم الفصل ولقوله عليه السلام احاداً اذا قضى يوماً مكانه ولقوله عليه السلام لعائشة وحفصة وقد افطرن في صوم التطوع اقضيا يوماً مكانه ولا تقودا وجوز قاعد مع القدرة على القيام لقول عائشة كان صلى الله عليه وسلم يصلي قاعداً فاذا اراد ان يركع قام فقرأ آيات ثم ركع وسجد ثم عاد الى الصلاة جرياً موضعاً فربما يشق عليه القيام فجاءه ذلك احرازاً للخبر وهذا ما لا ينقل عنه خلاف **قال** فان اقتحه قائماً ثم قد بعير عذرجار وقال لا يجوز اعتباراً بالندوة انه ان قوات القيام لا يبطل التطوع ابتداءً فكذا بقا وهذا ان القيام ضعف زايده فلا يلزمه الا بالزهد صرحا كالسابع في الصوم وهذا جالف النذور **قال** وصلاة الليل ركعتان بتسليمه اوست او ثمان وكل ذلك نقل في تحفة صلى الله عليه وسلم وتكره الزيادة على ذلك لانه لم ينقل وقيل لا تكراه كالثمان **قال** وفيها ركعتان او اربع والافضل فيها الاربع وقالوا لا افضل في الليل المثنى اعتباراً بالترادف ولقوله عليه السلام صلاة الليل مثنى مثنى وبين كل ركعتين تسليماً وله قول عائشة رضي الله عنها كان صلى الله عليه وسلم يصلي بعد العشاء اربعاً لا تسليماً عن حسنهن وطولهن ثم اربعاً لا تسليماً عن حسنهن وطولهن وكان صلى الله عليه وسلم يواظب على صلاة الضحى اربعاً بتسليمه ولا تسليماً ولا تسليماً وكان صلى الله عليه وسلم قال عليه السلام افضل الاعمال احمرها اي اشقرها اما التراويح تؤدي جماعة كان سبهاها على التحفيف دفعا للخرع عنهم واما قوله عليه السلام مثنى مثنى معناه والله اعلم انه يشهد على كل ركعتين فبما هو مثنى لوقوع الفصل بين كل ركعتين بتشهد وبوييه ماروي انه عليه السلام كان يصلي اربعاً قبل العصر يتصل بينهما بالسلام على الملائكة المقربين ومن تابعهم من المسلمين والمؤمنين قال النبي صلى الله عليه وسلم معناه الفصل بينهما بالتشهد

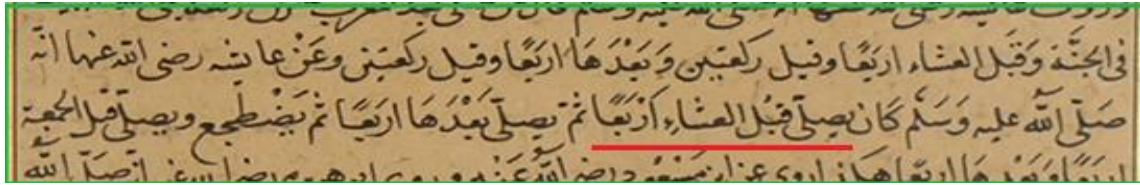
العنود ولان؟

The actual narration is in the above boxed area. This being as follows:

المغرب عشرين ركعة صلى الله عليه وسلم في الحجة وقبل العشاء اربعاً وقيل ركعتين وعن عائشة رضي الله عنها ان النبي صلى الله عليه وسلم كان يصلي قبل العشاء اربعاً ثم يصلي بعدها اربعاً ثم يقطع ويصلي قبل الجمعة اربعاً وبعدها اربعاً هكذا روي عن ابن مسعود رضي الله عنه

من ثابراً على ثنتي عشرة ركعة في اليوم والليلة بنى الله له مسجداً في الجنة ركعتين قبل الفجر وأربع قبل الظهر
 وركعتين بعدها وركعتين بعد المغرب وركعتين بعد العشاء فهذه سوكيات لا ينبغي تركها وقد قال صلى
 عليه وسلم في ركعتي الفجر صلوا بها ولو أدركتكم النجيلة وقال لها خير من الدنيا وما فيها روية عائشة
 رضي الله عنها حتى ترى أن صليتها قاعد الغيرة وقال صلى الله عليه وسلم من ترك أربعاً قبل الظهر
 لم ير الله شفا عني وسخط إن يصلي بعدها الظهر أربعاً قالت أم حبيب سمعت رسول الله صلى الله عليه
 وسلم يقول من حافظ على أربع ركعات قبل الظهر وأربع بعدها حرمه الله على النار وقبل العصر أربعاً
 وعن أبي حنيفة رحمه الله ركعتين وكل ذلك جاء عنه صلى الله عليه وسلم وبعد المغرب سبعمائة عن أبي هريرة رضي
 قال قال رسول الله صلى الله عليه وسلم من صلى بعد المغرب ست ركعات لم تسلم منها سبعون نبوة وعدن
 له عبادة ثنتي عشرة سنة وقد ورد في القيام بعد المغرب فضل كثير وقيل هي ناشئة الليل وتضي صلوات الآوان
 ورويت عائشة رضي الله عنها أنها أتت النبي صلى الله عليه وسلم فالتفت إلى بعد المغرب ثنتي عشرة ركعة بنى الله لي مسجداً
 في الجنة وقبل العشاء أربعاً وقيل ركعتين وبعد ها أربعاً وقيل ركعتين وعن عائشة رضي الله عنها أنه
 صلى الله عليه وسلم كان يصلي قبل العشاء أربعاً ثم يصلي بعدها أربعاً ثم يضي طمعه ويصلي قبل الجمعة
 أربعاً وبعد ها أربعاً هكذا روي عن ابن مسعود رضي الله عنه وروى أبي هريرة رضي الله عنه أن النبي صلى الله
 عليه وسلم قال من كان صلياً الجمعة فليصل قبلها أربعاً وبعد ها أربعاً وقيل بعدها ستاً تسليمتين
 مروي عن علي رضي الله عنه وهو من ذهب إلى يوسف وكل صلوة بعدها ست بكن العقود بعدها بكن
 بالسنة لا بفضل من السنة والمكوبة وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يقعد
 مقدار ما يقول اللهم أنت السلام وسلك السلام واليك يعود السلام تبارك يا ذا الجلال والإكرام
 ثم يقوم إلى السنة ولا ينطوع مكان الفرض لقوله صلى الله عليه وسلم إيجز احكم إذا فرغ من صلوة إن أقدم
 أو تأخر سبجته وكذا يسجد للجماعة كسر الصفوف لئلا نظن الداخل أنهم في الفرض ولا يلزم
 النطوع بالشروع مضياً وقضاً لقوله تعالى ولا تطعوا أيمانكم وقياساً على الصدقة فيجب المضى وبحيث
 القضاء لعدم الفضل وقوله صلى الله عليه وسلم للصائم أجابك وافرغ يوماً سكاة وقال صلى الله
 عليه وسلم لعائشة وحفصة رضي الله عنهما وقد افطرا في صوم النطوع افصيا يوماً سكاة وقال صلى الله
 عليه وسلم لا تفودا وتجوزا عدا مع القدرة على القيام لقوله عائشة رضي الله عنها كان صلى الله عليه
 وسلم قاعداً إذا أراد أن يركع قام فقرأ آيات ثم ركع وسجد ثم عاد إلى العقود ولأن الصلوة خير من صوم
 فربما شغل عليه القيام فجازله ذلك أحراراً للمهر وهذا الما ينقل فيه خلاف فان افتتحه قائماً ثم قعد
 لغيره جاز وقال لا يجوز اعتباراً بالنذر وله أن فوات القيام لا يبطل النطوع ابتداءً فكذا ابتداءً وهذا
 لأن القيام صفة زائدة فلا يلزمه إلا بالترتيب صريحاً كما تسابع في الصوم وبهذا خالف النذر

The actual narration is in the above boxed area. This being:



The narration recorded by Imām al-Mawsilī and attributed to the mother of the believers, ‘Ā’isha (ra), has not been source referenced to an earlier Hadīth based collection which may have had it actually recorded with a chain of transmission going back to her. Technically, such a narration without its chain of transmission being known is not an absolute proof to the scholars in order to substantiate the practice of performing four rak’ats before Isha. Nevertheless, one may not also rule it as being a totally baseless narration despite not being located in an earlier Hadīth collection. Imām al-Mawsilī also advocated the practice of four rak’ats before Isha in his work known as *al-Fawā’id al-Mushtamila ala al-Mukhtasar wa al-Takmila*.¹⁵⁷

This is because there are narrations in such jurisprudential works that have been mentioned as proof by such jurists like al-Mawsilī, and have not been located in at least one known Hadīth collection from earlier times for hundreds of years after the compilation of such fiqh works, but have been identified in later times due to the sourcing of a Hadīth manuscript that has the actual narration with its chain of transmission and wording.

An example that may be provided is the following narration that al-Mawsilī brought forth also in his *al-Ikhtiyār*¹⁵⁸ in order to substantiate the view that the hands should be placed under the navel in Salah:

ثلاث من أخلاق الأنبياء : تعجيل الإفطار ، وتأخير السحور ، ووضع اليمين على
الشمال تحت السرة

Meaning:

“Three things are from the manners of the Prophets: To hasten breaking the fast (iftār), to delay the pre-dawn meal (suhūr), and to place the right (hand) over the left (hand) under the navel.”

Once again, al-Mawsilī did not provide an earlier Hadīth based source work which had a similar wording, and nor did Shaykh Shu’ayb al-Arna’ut and his two co-editors manage to source it to an early Hadīth collection in their editing of *al-Ikhtiyār*.

¹⁵⁷ See the Maktaba al-Haram manuscript (no. 2045, folio 5b) as located in Makka al-Mukarrama. This work by al-Mawsilī is based on the *Mukhtasar al-Quduri* and *al-Takmila* of Imām Husāmud-Dīn al-Rāzī (d. 598 AH)

¹⁵⁸ 1/163 (Dār al-Risala al-Alamiyya edition supervised and edited by Shu’ayb al-Arna’ut et al)

An Imām who was a contemporary to al-Mawsilī was **Najmud-Din Mukhtār ibn Muhammad al-Zāhidī (d. 658 AH)**, and he too has mentioned the same narration but this time given the name of the Sahabi that transmitted the narration on three things. Namely, Ali ibn Abi Tālib (ra), but once again the name of the early actual Hadīth collection that has the narration was not mentioned by al-Zāhidī. Here is the narration from the manuscript of his work known as *al-Mujtaba Sharh Mukhtasar al-Quduri*¹⁵⁹:

وَلَنَا حَدَّثَنَا
عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ عَنِ ابْنِ أَبِي تَالِبٍ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَثَلَاتٍ مِنْ مَثَلِ الْمُرْسَلِينَ فِي وَائِهِ مِنْ اخْلَاقِهِمْ تَحْمِيلُ الْأَوْثَانِ
وَتَأْخِيرُ السَّحُورِ وَوَضْعُ الْيَمِينِ عَلَى الشِّمَالِ حَتَّى تَسْرُدَ وَلَا تَهْلِكُ الْوَأَضَرُ فِي الْوَأَضَرِ وَأَقْرَبُ إِلَى الْخُصَّةِ وَأَبْعَدُ

An earlier scholar of Hanafī jurisprudence who also recorded it from Ali ibn Abi Talib (ra) was the well-known **Imam Abu Bakr al-Sarakhsī (d. 490 AH)**. He recorded it in his unpublished *Sharh Mukhtasar al-Quduri*.¹⁶⁰

Another scholar of Hanafī jurisprudence who also recorded without naming the Sahabi who reported it was **Imam Radīud-Dīn Muhammad al-Sarakhsī (d. 571 AH)**, in his unpublished work known as *al-Muhīt al-Ridawī* or also known as *al-Muhīt fi al-Fiqh*.¹⁶¹

Nevertheless, the narration was ascribed back to the noble Sahabi, Ali ibn Abi Tālib (ra), and reported from three earlier sources by the greatly learned Imām, **Jalalud-Dīn al-Suyūṭī (d. 911 AH)**, in his monumental Hadīth collection known as *al-Jāmi al-Kabīr*¹⁶² as follows:

عن علي قال: ثلاثة من أخلاق الأنبياء تعجيل الإفطار وتأخير السحور ووضع الأكل على
الأكل تحت السرّة في الصلاة (ابن شاهين، وأبو محمد الإبراهيمي في كتاب الصلاة، وأبو القاسم
بن منده في الخشوع)

House of Verification

The three source works that have this narration are Ibn Shāhīn¹⁶³ (d. 385 AH), Abū Muhammad al-Ibrāhīmī (d. 476 AH) in his *Kitāb al-Salah* and Abūl Qāsim ibn Mandah (d. 470 AH) in his work known as *al-Khushu*. The works by al-Ibrāhīmī and Ibn Mandah have not been found as original manuscripts to date in our time, and the currently identified manuscript of Ibn Shāhīn's work does not have this narration as it

¹⁵⁹ As found in the Yeni Cami collection (no. 469, folio 24b) in the Suleymaniyye library in Istanbul, Turkey

¹⁶⁰ As found in the Tokat İl Halk Kütüphanesi collection (no. 1714, folio 27b, dated 982 AH) stored in the Milli Kütüphane in Ankara, Turkey

¹⁶¹ As found in the Veliyyuddin manuscript collection (no. 1356, folio 29b) in Istanbul, Turkey

¹⁶² 17/603, no. 782

¹⁶³ Most likely referring to his work known as *Sharh Madhahib Ahl al-Sunna* which has not been fully published due to all manuscripts not being located or lost over the ravages of time

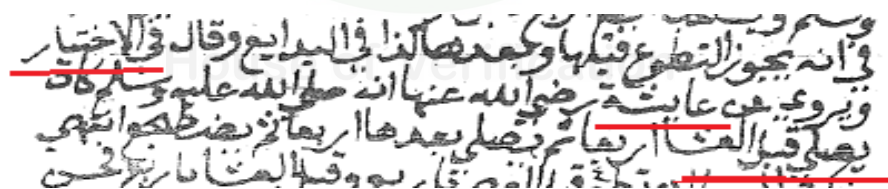
is incomplete. This leads one to assert that the earlier Imāms like al-Suyūṭī knew of the narration being recorded in these three earlier works that predate al-Mawsilī in *al-Ikhtiyār* and al-Zāhidī in *al-Mujtaba*.

This also brings one to mention that Imām Jalalud-Din al-Suyūṭī (d. 911 AH) did not realise that there is another much earlier Hadīth collection that does have this narration from Ali (ra), with a definitely observable chain of transmission. This work being known as the *Kitāb al-Ulum*¹⁶⁴ of **Abū Ja'far Muhammad ibn Maṣṣūr al-Murādi (d. 290 AH)**.

This demonstrates that through progressive research and the finding of long lost or forgotten manuscripts of Hadīth it is possible to establish the existence of narrations mentioned in some later fiqh works, with their original chains of transmission in order to verify their actual authenticity.

As for the narration from ‘Ā’isha (ra) then confidence has been placed in it as a proof by some later Hanafī scholars by using *al-Ikhtiyār* of al-Mawsilī as their source. The following published or manuscript works have thus relied and quoted the narration from ‘Ā’isha (ra) as a proof for performing four rak’ats before Isha:

- i) *Al-Bahr al-Rā’iq Sharh Kanz al-Daqā’iq*¹⁶⁵ by Imām Zaynud-Din ibn Nujaym al-Misri (d. 970 AH)
- ii) *Maraḥiq al-Falah Sharh Nur al-Īdah*¹⁶⁶ by Imām Hasan ibn Ammār al-Shurunbulālī (d. 1069 AH)
- iii) *Minha al-Khāliq ala al-Bahr al Rā’iq*¹⁶⁷ by Imām Muhammad Amīn ibn ‘Ābidīn (d. 1252 AH). The latter being one of the greatest verifying scholars (muhaqqiq) in the later Hanafī school
- iv) *Tawālī al-Anwār Sharh al-Durr al-Mukhtār*¹⁶⁸ by Imām Muhammad ‘Ābid al-Sindi (d. 1257 AH). From the manuscript copy of Tawālī al-Anwār:



¹⁶⁴ Manuscripts exist in the Manzuma al-Yamaniyya collection found in the blessed land of Yemen, and this writer has seen two separate copies from this collection to verify the existence of the narration from Ali (ra) with its chain of transmission

¹⁶⁵ 2/54

¹⁶⁶ P. 146

¹⁶⁷ 2/54 (printed with al-Bahr al-Rā’iq)

¹⁶⁸ Second volume, folio 241a of the Maktaba al-Azhariyya manuscript in Cairo, Egypt

EPILOGUE

To conclude, the chain of transmission for the narration from the Sahabi, Abdullah ibn ‘Āmr ibn al ‘Ās (ra), as recorded by Imam al-Uqayli in his *Kitab al-Du‘afā* was proposed to be firmly Sahīh (authentic) or at least it is Hasan (good).

The narration from the Sahabi, al-Barā ibn ‘Āzib, as recorded in the *Sunan* of Sa‘īd ibn Manṣūr was used as a proof by prominent scholars like Imām Burhānud-Din Ibrāhim ibn Musa al-Tarābulṣi in *al-Burhān Sharh Mawāhib al-Rahman fi Madhhab al-Nu‘man*, Imām Ali al-Qāri in his *Fath Bāb al-Ināya*, al-Hāfiz Muhammad ‘Ābid al-Sindi in his *Tawālī al-Anwār Sharh al-Durr al-Mukhtār* and Shaykh Qutubud-Din Khan in his *Mazahir-e-Haqq*.

The narration from the Sahabi, Ali ibn Abi Tālib (ra), was not utilisable as an independent proof due to the variation in the wording for four rak’ats in the known manuscripts of the Musannaf ibn Abi Shayba, which mentioned either four before or four after the actual Fard of the Isha Salah; and the chain of transmission was deemed to be weak (da’eef) overall.

The narration from the wife of Allah’s Messenger (sallallahu alaihi wa sallam), known as ‘Ā’isha (ra), mentioning the performance of four rak’ats before the Isha prayer as utilized by Imām Abdullah ibn Mahmūd al-Mawsilī (599-683 AH) in his *al-Ikhtiyār li-ta’līl al-Mukhtār*, and then requoted from him by prominent scholars like Imām Zaynud-Din ibn Nujaym al-Misri, Imām Hasan ibn Ammār al-Shurunbulālī, Imām Muhammad Amīn ibn ‘Ābidin and Imām Muhammad ‘Ābid al-Sindi, is not an independent proof until its authenticity is confirmed by means of locating it in an early Hadith based work with its chain of transmission (sanad). The same is said about the narration from Sa‘īd ibn Jubayr as recorded by Imām Muhammad ibn Nasr al-Marwazi (d. 294 AH) in his work known as *Qiyām al-Layl*.

Hence, whosoever wishes to perform these four rak’ats before Isha may do so without reproach as it has been shown to have a basis from the aggregate of the narrations presented, and the fact that some prominent scholars of the past have adduced some of these narrations as proof for such a practice in their written compilations. Wallahu a’lam.

Peace and Blessings on the Prophet Muhammad, his Family, and all of his Companions.

Hussain Ahmed
Darul-Tahqīq
London, UK

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